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 OR  
**EVANGELICAL REPOSITORY.**

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VOL. IV.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET  
 FORTH IN THE FORMULARIES OF THE WESTMINSTER  
 DIVINES, AND OF THE CHURCHES IN HOLLAND.

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Hold fast the form of sound words.

II. TIM. I. 13.

For there are certain men crept in unawares, who were before of old or-  
 dained to this condemnation, ungodly men, turning the grace of God into las-  
 civiousness, and denying the only Lord God, *even* our Lord Jesus Christ.

JUDE, 4.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths,  
 where is the good way and walk therein, and ye shall find rest for your souls.

JER. VI. 16.

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**Original Communications.**

*For the Religious Monitor.*

**ON BEING PARTAKERS OF THE SINS OF OTHERS.**

“Neither be partaker of other men’s sins.”—1 Tim. v. 22.

Among the various charges which the Apostle Paul gives his beloved Timothy, in reference to his conduct as a minister of the gospel, he enjoins it upon him, in the first clause of this verse, *to lay hands suddenly on no man*. This injunction has a respect to the ordination of persons to the office of the ministry; and implies, that all, who may present themselves as candidates for that office, are not to be received indiscriminately, and invested with authority to labour in word and doctrine, in the vineyard of God; but those only, who, upon mature deliberation, after strict trial and investigation, are judged, by a court of Christ, to be qualified to take part in this ministry of reconciliation. Those, therefore, who have the power of ordination in their hands, are to be cautious, and to be well satisfied as to the character and qualifications of those whom they introduce into the sacred office: they are to lay hands *suddenly*, (that is, rashly and inconsiderately,) upon no man. And this injunction is enforced by the words which head this article, *Neither be partaker of other men’s sins*; implying, that those who act precipitately and unscripturally in ordaining others, are chargeable, in the sight of God, with being accessory to all the evils which they may be instrumental in bringing upon the church of Christ.

Such is the connection and bearing of the clause under consideration, but without confining it to this particular point, I propose to offer a few brief remarks for the purpose of illustrating its general import.

Persons, then, may be said to be partakers of other men's sins,  
 1. *When they counsel or hire them to sin, or are in any respect the cause of their sinning.* David counselled Joab to place Uriah in the forefront of the hottest battle that he might be slain; Joab did so; Uriah was slain; but David is regarded as the murderer. Many persons are too timid themselves to carry into execution their own evil designs, and who will therefore employ proper agents to transact the business of hell for them. In this way, it is often found, that the blackest crimes against the life, character and property of society come to be *perpetrated*. But even in the more ordinary transactions of life, where gain is involved, it is by no means unusual for persons who are unwilling to hazard their own reputation in the performance of irreligious and dishonourable acts, to engage others to execute their counsels, and to pay them for shouldering their sins, and standing between them and the frowns of an enlightened and religious community.

This is particularly the case with proprietors of Stages and Steam-boats. Some of these are men of great professions. They rank themselves, and are ranked by others, among the number whose "hearts are right with God and sound in his statutes." It would therefore be disreputable in them, it would be giving the lie to their Christian professions, to engage themselves in profaning the ordinance of God concerning the sabbath, by *driving* their own stages or *working* their own boats on that holy day; therefore others are employed and paid for carrying on the money-making business for them; while others again are induced by the facilities afforded, to sport with the sacred institutions of heaven, converting that day which God has *hallowed* for his own service, into a day of pecuniary speculation, extravagance, folly and heaven-daring licentiousness. Thus while the pious owners of those useful though much abused modes of conveyance are devoutly seated in the sanctuary of God, the sabbath is most horribly profaned through their means. They are the cause of this great national wickedness, so far as their influence extends. And let not such suppose that the whole of this sin "lieth at the door" of their hirelings who manage these concerns for them. For these hirelings of wickedness can never exonerate the characters of their masters in the judgment of God, nor stand between them and His fiery law and the frowns of His indignant countenance. No; he that commits sin by proxy is in the estimation of our Great Law-giver and Judge a primary transgressor of the divine law; and a curse is accordingly pronounced against him, as for instance, it is said in the Prophets, "*cursed is he that—what? gets drunk? no, but that holdeth the bottle to his neighbours mouth,*" and thus be-



comes the means of his neighbours intoxication. This single instance of God's interpretation of his own law is applicable to all cases where persons counsel or engage others to commit transgression, and forms a sufficient illustration of our present remark. And indeed this text appears to bear hard upon those who obtain a livelihood by selling intoxicating liquors, especially to those who, they know, will make an improper use of them. They are certainly holding the bottle to their neighbours mouth, in a way which makes them accessory to their neighbours intemperance. And in the judgment of God they are partakers of other men's sins.

2. *When they connive at their sins.* We have a striking illustration of this remark in the case of Eli and his sons. These sons of Eli, we are told, were "sons of Belial who knew not the Lord." Accordingly, when ministering in the character of priests, at the altar of God, they profaned his offerings, and rendered them contemptible in the eyes of all the people. Their wickedness was indeed exceedingly great in the sight of the Holy one of Israel. But Eli their father *restrained them not*; he rather cannived at their sins, and let them pass on in their abominable transgressions with impunity. This conduct of Eli was highly offensive in the eyes of God, who accordingly sends him a galling message by the mouth of the child Samuel. "The Lord said to Samuel, behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin I will also make an end. For I have told him, that I will Judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever. 1 Sam. iii. 11—14. Here then we see the estimate which God forms of the conduct of those who connive at the sins of others, as also, the danger of such connivance. Eli no doubt, was a good man; but he was too indulgent to his profligate children. This was accounted to him for sin; and for this sin he suffered severely at the hand of God, as we are informed in the latter part of his history, where are related the terrible judgments which befel him and his house according to the word of the Lord by the mouth of his prophet Samuel. Now this scriptural illustration of our remark will warrant us in saying, that all civil rulers, who carry the sword in vain, and are not a terror to evil doers and a praise to them that do well; who either neglect to impose wholesome laws, or fail in executing them in order to

prevent immorality and crime, are guilty in God's sight of conniving at sin, and are partakers of all the sins of the land which they might have prevented, and will have to render an account accordingly to God the judge of all. So also, all officers in the church, who hold loosely the reins of government and discipline which the Lord Jesus Christ has put into their hands, who fail in keeping the sacred trust committed to their care, who are regardless of error in doctrine and error in practice, and take not the proper steps to prevent or remove these, are guilty of a sinful connivance and become partakers of other men's sins. In like manner all parents and masters, who, either through sinful ignorance, weakness, indulgence, or lifeless authority, allow sin in those placed by Providence under their guardianship, without restraining them, and correcting them, and endeavouring to instil into their minds principles of religion and morality, are in God's account partakers with them in their sins;—they are tracing the footsteps of Eli, and are preparing for themselves days of sorrow. And indeed when none of these relations, which we have now mentioned, exist, there may be a conniving at sin;—as when persons are not studious to discountenance every appearance of sin, and every attempt towards the commission of it, in those with whom they associate; when persons are found aiding, abetting, or in any way standing up in defence of a sinful cause; and when persons are found supporting and countenancing sinful and demoralizing establishments as play houses, gaming houses &c. whose direct tendency is to add fuel to the inbred corruptions of the human heart, and to afford gratification to the “lust of the flesh, the lust of the eye and the pride of life.” In all these, and various other ways, which might be mentioned, do persons connive at the sins of others and of consequence are partakers with them in those sins.

3. *When they applaud them on account of their sins.* This is a practice very common among mankind. Paul, in the first chapter of the Romans, speaking of the sins of the Gentile world enumerates this along with others. He says concerning the Gentiles, that, although by the dim light of nature, “they knew the judgment of God, that they who committed such things (as he had just specified) were worthy of death; not only did the same, but took pleasure in them that did them.” Yes, the wicked take pleasure in their graceless companions. They applaud one another most immoderately for any new invention in wickedness, or for any notable act of transgression, where peculiar skill and daring were exhibited. The greater the adept in wickedness, the greater the praise bestowed upon him by his ungodly associ-

ates. But it were well if this ill-gotten and ill-timed applause were confined to the profligate and abandoned. But no; the professed followers of Christ, whose consciences are bound by the most solemn promises to take him for a pattern in all their actions, are sometimes found applauding others for actions which cannot stand the scrutiny of God's word, actions, which, if weighed in the balance of the sanctuary, would be found wanting. I speak not of actions, the guilt of which is obvious and glaring; such all men, who have any regard for religion, abhor; but of actions the guilt of which, is concealed under the ostentatious garb of heroism, honour, noble-spiritedness, politeness &c. These high sounding words are wonderfully pleasing to some people, and in order to have these epithets applied to themselves, they are ready to perform or to applaud any action, provided always that action do not transgress the law which they have substituted in the room of the law of the scriptures. If for instance, a good well-meaning gospel man is not prepared to resent an insult according to the rigid law of retaliation, "an eye for an eye and a tooth for a tooth," he is set down at once for a base coward, a person of no honour, no spirit! and if this same honest hearted man takes his seat in some polite circle, and is not prepared in making apologies and framing compliments, to tell some half-dozen of downright falsehoods, O my, he is an uncouth monster, a very savage, a dolt, a body that knows nothing!—and of course, altogether unfit for the genteel society of ladies and gentlemen! We see then what kind of actions, these principles or laws, of which we are speaking, will lead persons to condemn, and what to applaud, and however trifling these things may appear to some, they are nevertheless of serious importance; for they blind the eyes of people, and actually lead them to applaud those actions in themselves and others, which in the sight of God and an impartial law, are really blameworthy, and so far do these things carry the minds of some, that there are even virtuous actions, such as we have alluded to, which they will condemn in others, and of course will not perform them themselves, because forsooth, they tally not with their unscriptural notions of honour and politeness. But these things should have no existence among a people professing godliness, a people who have professed to deny themselves, and to take up their cross and follow the example of that Divine Saviour who was meek and lowly in heart. We should be careful therefore, how we applaud the actions of others; since these actions may be conformable to the taste and humour of the times and to our own depraved dispositions, and yet be very oblique in relation to the law of God.

4. *When they do not separate from their wicked and corrupt society.* To avoid altogether the society of the ungodly is not possible, neither is it required. We may lawfully mingle even with the open enemies of God, in the transaction of necessary business, when our temporal interests require such intercourse. But this may be done without courting their society, or frequenting it unnecessarily. "Blessed is the man, says the Psalmist, who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Persons pursuing this course are exempted from the charge of having fellowship with the unfruitful works of darkness. But it is also the duty of religious societies, in order to avoid the contaminating touch of disorderly and scandalous members, to excommunicate them from their fellowship. And by not adopting this salutary measure, which the Holy Ghost has dictated, many societies have lost their character, and gone back from the principles of truth and purity. Nothing is more true, than that "a little leaven leaveneth the whole lump." This leaven, therefore, as soon as detected, should be purged out. Every branch should immediately be lopped off. And hence, many of the judgments, denounced against the seven churches of Asia, were in consequence of their retaining in their communion persons, who were offenders against the truth of God, and the practice which is required of the saints. And indeed should it appear, that any particular church had become so corrupt as to preclude any reasonable hope of a speedy and thorough reformation, in consequence of the general remissness and unsoundness of their teachers, then, it becomes the duty of the true followers of Christ among them, to withdraw from their communion and society; for otherwise they will be considered by Jehovah as partakers of their sins, and will be exposed to their plagues. The divine command is, "come ye out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

5. *When they do not faithfully reprove them for their sins.* Says the apostle to the Ephesians, "have no fellowship with the unfruitful works of darkness, but rather reprove them." This text plainly intimates, that if we would have no fellowship or partnership with others in their sins, we must not fail in the duty of reproofing them. There is a remarkable scripture to the same effect in the book of Leviticus, chap. xix. 17. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him;" or according to the marginal reading, which is better, *that thou bear not sin for him*; implying, that if we fail to reprove or rebuke our neighbour,



when we observe him going astray from the paths of the Lord, we are chargeable with those sins for which we did not reprove him. Now there are two ways of reproof persons for their sins; first, by word, and secondly by works; on these, however, I do not insist, but hasten to my last remark.

6. Persons are partakers of other men's sins, *when they are the means of elevating them to those stations, where from a previous knowledge of their character, it might be reasonably inferred that they would be unfaithful to their trust, and be guilty of gross delinquency.* Timothy is here exhorted to "lay hands suddenly on no man," that is, not to be instrumental in investing any person with the office of the-holy ministry, when there was no rational conviction that he would be faithful in that office. If he did, he would be a partaker of that man's official delinquencies. But is this admonition of the apostle always regarded? Is there not ample evidence, that those who exercise this ordaining power, often abuse it? Is it not well known that the ordaining power is frequently exercised, where there is no rational conviction that the candidate will hold fast the faith of our Lord Jesus Christ, and preach it in gospel purity and simplicity? where there is no rational conviction that the candidate will study faithfulness in the ministry, and watch for souls as those that must give an account? And is the ordaining power, in such cases, aware that they will be called to answer for the sins which those, whom they ordain under these circumstances, may commit in their official capacity? If they are not, let them study attentively the inspired words of the apostle, in the verse under consideration. But we may also safely remark here, that congregations, who exercise the right of selecting their spiritual guides, lie also, under a vast responsibility. If they choose those to rule over them, or to act in any official station in the church, whom they know to be unfit for their respective stations, and who will only disgrace the cause of religion, they act a wicked part, in God's sight, and are undoubtedly partakers of the sins which these men may commit, while acting as officers among them. And we may proceed one step farther, and remark with safety, that persons are chargeable with the sins of their civil rulers, when they elevate men to office, who are totally unfit for it, being as to their moral characters, vile and abominable in the sight of God, and odious in the sight of all good men. The scriptures, in various places, point out to us what should be the qualifications of our rulers. Our senators should be wise; our officers just; our exactors (those who levy taxes) righteousness;—kings should be nursing fathers, and queens nursing mothers to the

church; every magistrate should be a terror to evil doers, and a praise to them who do well. These are the scriptural qualifications of good rulers; and by these people, especially people professing godliness, should be governed, when they approach the ballot boxes, to exercise a right, which they held from God Almighty. But if they overlook these qualifications, and invest with office the wicked and profane, the infidel and debauchee; how will they be able to account to God? Assuredly he will treat them as partakers of these men's sins.

Much more might be said on this subject, but, the above remarks, if well founded, are sufficient to show, not only the force of the apostles exhortation, but also how little it is regarded by men. Many suppose, if they do not themselves commit the sinful deed, that they stand discharged in the court above, not once thinking that there is such a thing as partaking of *other men's sins*; but this text shows the fallacy of such a supposition, and teaches us, that when we come to be judged by an impartial and Omniscient God, who infinitely understands the nature and extent of his own law, not only shall we have to answer for our own personal sins, but for those of others also, to which we have, in any of the above respects, been accessary. And now, when we consider the number and greatness and blackness of our own particular sins, and that we shall have difficulty enough in answering for these to God, should we not studiously avoid adding unto them the sins of others? Let such a consideration influence us to look well to our actions, for "the Lord is a God of knowledge, and by him actions are weighed." And let us never forget this solemn injunction of God's inspired Apostle; *neither be partakers of other men's sins.* M.

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*For the Religious Monitor.*

#### HINTS ON REVIVALS.

MESSRS EDITORS,—

The following is an extract of a letter addressed by a gentleman in Missouri, to his brother in Virginia. It relates to a subject of no small importance in the visible church, and contains several remarks which seem to me well calculated to correct some prevailing mistakes. Although designed for a particular spot, it will probably be found to be well adapted to more northern latitudes. It is due to the writer to state that his remarks were not intended for publication.

Yours, &c.

"You say your *Revival* is gone. This, I believe, I predicted.

Indeed, it required not the spirit of prophecy to do so. Revivals, popularly so called, generally contain within themselves the seeds of their own ruin. From what you told me, if I recollect right, yours did so in an eminent degree. No religious truth appears more evident than this,—that nothing will be accepted in the way of worship, but that which is done in obedience to commanded duty. To a superficial observer, it might seem a light matter to consult human fancy, and gratify an ardent thirst for novelty, in things deemed trifling and unimportant. But it is a fact, which every person of reflection must notice, that the adoption of any principle, or even form, knowing it to be for the express purpose of self-gratification, must spoil the whole of our devotion. I will not argue that every thing which is wholesome, is absolutely essential. Yet it is perfectly plain that nothing, purposely of human invention, ought to be tolerated: and such, I think, your childish distinctions in regard to prayer meetings certainly were. If it were not a serious subject, I know of nothing better calculated to make mirth, than to see your population dividing themselves off agreeably to some natural or political distinction, in order to serve their maker with acceptance. It is true, such puerile tricks are well calculated to produce a revival of a certain character; but of such a character as is well calculated to bring the very name of revival into contempt. You seem to have forgotten that you were social beings,—that you needed the help of each other. Your modesty must have been refined indeed, when a man and a woman could not pray together. You must have *Old Men's* prayers—*Old Women's* prayers—*Young Men's* prayers—and *Negros'* prayers:—and I should suppose, to make the system complete, you must have had *Girls'* prayers.

You probably by this time think that I treat the subject loosely. I confess guilty. But you know there are some follies, and *religious* follies too, that are only to be laughed at. They are too light and insignificant for sound reason to take hold on. But of all the fatal consequences which attend these childish efforts to produce a stir about religion, (as they call it,) the most fatal, is that state of moral apathy in which they leave the mind,—the natural, and indeed, inevitable consequence of over-excitement. The Christian has his days of feeling and excitement too, but they are the days which he ever contemplates with pleasure, and hopes and prays for their recurrence. Not such is the conduct of those whose excitement has been the effect of artificial and transitory causes. Listless apathy, or perhaps disgust, will be the consequence. Little tricks and foolish novelties may, perhaps, be al-

lowed for the purpose of cheating the people out of their money; but surely to get them to *pray* by such means, is odious in the extreme. I say *cheat* the people out of their money, for it is certainly true, that many will pay *Ten Dollars* to gratify a spirit of pride and novelty, who would hardly give one, to save half the nation." &c.

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*For the Religious Monitor.*

### FALSE MAXIMS.

MESSRS EDITORS,—

The attention of your readers has already been called to two maxims exceedingly prevalent in modern times, and most mischievous in their consequences, viz:

1. "That particular truths of God's word, are not of very much importance."

2. "That provided men are sincere, it matters little what they know, believe, or profess."

I have endeavoured to show how contrary such sentiments are to the word of God, and how injurious to the cause of truth.—I shall now proceed to consider some others of the same stamp; and endeavour to bring them to the bar of "the law and the testimony," that their validity may be tried.

MAXIM 3. *That men may be as pious under the influence of error as of truth.* The spirit of this maxim we often find applied as a kind of test by which the soundness and safety of a church's profession are decided. Men look at the societies around them and, judging from external appearances, conclude that those whose profession is lax and unscriptural, manifest as much piety as those whose profession is more scriptural and pure. They consequently take it for granted, that the difference is not worthy of much regard, and they may be as safely connected with the one as with the other. And it is readily conceded, that in too many cases, practical godliness does not keep pace with the purity of a public profession. But this only proves that the knowledge of the truth may be received into the head, when its influence does not reach the heart. Hence the scriptures speak of "receiving the truth in love;" intimating, that its sanctifying operations will be felt and manifested, only as it is received with cordiality and affection into the heart. Accordingly, "believing with the heart," is a mode of speaking frequently employed. "If thou believest *with all thine heart* thou mayest." Acts viii. 37.—"*With the heart* man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x. 10. But tha



the native tendency of the truth, is to sanctify and cleanse the heart, is evident from the whole tenor of divine revelation; while the tendency of error, is directly the reverse. "Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water *by the word*." Ephesians, v. 25, 26. "God hath from the beginning chosen you to salvation, through sanctification of the spirit *and belief of the truth*." 2. Thess. ii. 13. The sanctification of the spirit is inseparably connected with the belief of the truth, and never did the former take place in the case of adult persons, except through the medium of the latter. Hence in our Lord's intercessory prayer, he mentions the truth as the great instrument by which God's work in the soul is carried forward. "Sanctify them through thy truth, thy word is truth." John xvii. 17. Nor is this sanctifying tendency restricted to some particular items of the truth, but extends to all. "Every word of God is pure,"—pure in its origin, and pure in its tendency. Were this principle weighed and appreciated as it ought to be, men would esteem the truth of God as above all price. We would not find them so indifferent, either to its purity or its integrity. We would never then, hear the popular but infidel sentiment, that, "it matters little what men believe, provided their practice be right,"—a sentiment which sacrilegiously tears asunder what God has indissolubly joined, viz:—principle and practice—which daringly gives God the lie, in the plainest of his declarations—and which practically says that the Bible is a useless book.

Let the law and testimony of God decide for us, and we will be convinced that all the piety in the world—all that God now acknowledges as such—all that he will recognize and approve at the judgment seat, is produced by the Divine Spirit, only through the medium of the truth, as revealed, learned and believed.

MAXIM 4. *That if we be along with men of name and distinction we are safe.* A very slight acquaintance with the state of the visible church, will convince us that this sentiment has great weight in determining the profession and conduct of many. The question often, is not so much what does God's word reveal and sanction? As what is believed, and professed, and done, by men of note and eminence? And doubtless it should be a subject of joy and thanksgiving, when men of talent and influence espouse the cause of truth. But no names, however great—no talents however distinguished, can make that true which God has declared false, or that safe, on which he has set the seal of condemnation. It was but a poor and flimsy argument which the Jewish Sanhedrim advanced against the claims of our blessed Lord. "Have

any of the *Rulers or the Pharisees* believed on him?" John vii. 48. And it is but a poor plea, for any sentiment or cause, that it is espoused by those whose talents are splendid, or whose standing in the church or society is pre-eminent. This may *gild* a bad cause, but cannot make it genuine, nor can the want of this make that cause bad, on which the seal of Heaven's approbation is stamped. The word of God addresses us individually, and imposes upon us an individual responsibility. "Every one of us must give an account of himself to God." No other man can answer to God for me, or bear the responsibility of my faith or profession, or practice. I must think, and examine, and judge, and believe, and profess, and act for myself, "calling no man Father or Master on earth;"—"ye are bought with a price; be not ye the servants of men." 1 Cor. vii. 23. Viewing this subject, merely in the light of human reason, there is something exceedingly degrading, in the idea of tamely yielding up the independent rights of conscience into the hands of others, and suffering ourselves to be blindly led by guides, who for any thing we know, may be blind themselves. Nor is this all, "Great men, we are assured, are not always wise, neither do the aged understand judgment." The history of the church, in all past ages, teaches us, that the most of the errors in principle and practice, by which her glory has been tarnished, have been introduced, not by men of weak minds, or even of common grade, but by such as were esteemed *great* men, men who were distinguished above their fellows, either by uncommon force of native talent, or by superior acquirements. And this is Satan's policy. He is too skilful a politician to employ a bungler to do his work, when he can find an instrument better qualified. And the more distinguished any man is for literature, or theological acumen, or piety, the more will he rejoice if he can enlist such in his cause, or employ them in doing his work. In every thing, then, that concerns conscience, we are called to "see no man save Jesus only;" to make his authority as our lawgiver and king, paramount to every other consideration, and to think and act independently of all but him, as those who must give account.

MAXIM 5. *That Ministers of the Gospel should not, in their ministrations, meddle with controversy.* There is scarcely any thing that more strikingly distinguishes the taste of modern professors than their aversion to every thing that looks like controversy. A spirit of gentle pliancy has gained the ascendancy, which delights in nothing but strains of vague, general, and empty declamation, falsely called practical preaching. The consequence of this state of things is dreadful, whether the gospel minister com-

ply with the prevailing taste or not. If he does not, then he offends his hearers. They look upon him as a narrow-minded bigot, and treat his message accordingly. Heart-burnings and jealousies arise, and his life is rendered miserable by opposition and cold neglect, while he has to complain, "Lord who hath believed our report!" Should he, on the other hand, gratify the wishes of his hearers, the consequences are still more fatal. His own conscience is defiled. His vows of fidelity are broken. He exposes himself to the Master whom he professes to serve. Ignorance is cherished. Infidelity is fostered, and precious souls are put to hazard. In the view of such tremendous consequences, where is the man who could hesitate for a moment, which side of the alternative to embrace? The favour of men on the one hand is at stake—the favour of God on the other. Such would be the reasoning of men altogether unbiassed. Yet it is a lamentable fact, that the evil has arisen, in a great measure, from the ministers of the gospel themselves. Had they always stood in God's counsel, and faithfully and fully declared it in times past, we should not now hear the above sentiment openly and fearlessly proclaimed. But an indolent, worldly, and time-serving spirit has carried all before it. To engage in religious controversy would require some degree of theological accuracy, application and study. To avoid it, requires none of these, and has many very specious things besides, to recommend it. In process of time, the people "love to have it so," and thus the spirit of apostacy is perpetuated from age to age. As the Saviour, however, said in another case, we may say in this. "From the beginning it was not so." If we take our Lord himself, as our pattern, much of his public instructions was occupied in vindicating the truth and exposing error. Among the primitive Christians, the same spirit prevailed: and had it not been for this we should never have heard of Christians being persecuted for their religion. Their Pagan neighbours would have permitted them to live in peace, had they never disturbed them with religious controversy. Our reforming ancestors too, could have avoided all those sacrifices which they made to the cause of truth, if they had let controversy alone. But they had not so learned Christ; and well for us they had not; for had it been otherwise, we would at this day, have remained enveloped, in all the darkness that brooded over Papal Rome. Happily they had been taught, in the school of Christ, that his truths were well worth contending for. They girt on their armour, and advanced boldly to the attack, and for themselves and us, obtained a glorious victory.—Indeed, the sentiment in question, is so palpably unchristian, that it is astonish-

ing, how it can, for a moment receive the countenance of any who believe that the bible is the word of God; for on this supposition, a large portion of the bible is evidently useless. If controversy is to be cautiously shunned, how, in the name of common sense, can the gospel minister "declare the whole counsel of God, and keep nothing back?" How is he to instruct his people in the whole truth of God, if the errors opposed to that truth are not to be confuted? And again, if nothing in the shape of controversy is to be introduced, how much of Christianity will remain to be made a theme of discussion? It will present a meagre skeleton indeed, for there is scarcely an article of the christian faith, that formerly has not been, or is not now controverted. And is the christian soldier, tamely, and without a stroke, to yield up every spot, or the ramparts of truth, where the enemy may choose to make an attack. Nay, fidelity to the cause which he has espoused, requires, that he should proportion the energy of his defence to the vigour of the assault made. Prevailing evils of principle and practice, are to have a large share of his attention, and it is inconceivable, how he can discharge his obligations and fulfil his vows otherwise. It is passing strange that any can read such passages as the 27th chapter of Ezekiel's prophecy, believing it to be the word of God, and yet say that ministers should not meddle with controversy.

In these remarks, I wish not to be misunderstood. I am not pleading for the indiscriminate introduction of controversy, at all times and in all cases. The intelligent and faithful steward, will study to give to each his portion "in due season." Nor am I pleading for the discussion of doctrinal disputes in a dry and didactic manner, without reference to christian practice. The faithful pastor will endeavour to warn and teach his flock for their spiritual edification. He will vindicate the truths of the gospel against their assailants, but he will also faithfully endeavour to apply them to those practical purposes for which they are revealed. And while he will not causelessly irritate any, he will not be induced, either by fear or favour, to keep back any part of what he conscientiously believes to be the truth of God. By such a course as this, he doubtless may, and will offend some. He may raise a torrent of prejudice and invective against himself; but he will be more than compensated in the answer of a good conscience, and in the approbation of his gracious master, who has promised to be "with his servants, always, even unto the end of the world."

MAXIM 6. *That it is uncharitable to think hardly of error or its advocates.* It has become fashionable to think well of all, be-



lieve and profess what they will. Nay, it is well, if the very errors of a fellow professor do not exalt him in our estimation. And this, by a strange perversion of language, is called charity. Hence it happens, that when any thing like a pointed testimony is given against error or its advocates, the cry of want of charity is immediately raised, just as if charity consisted in discarding God's authority, and casting his laws behind the back. It might be sufficient here, barely to remark, that the charity which the word of God teaches, is distinguished by this mark, that it "rejoices in the truth." Now if it rejoices in the truth, surely it cannot place truth and its opposite on a level, and esteem the one as highly as the other. But besides, if such were the law of charity, it never was more gloriously violated, than by those inspired men, "who spake as they were moved by the Holy Ghost." Take the apostle of the gentiles as a sample. He describes charity in very glorious terms, exalting it even above faith and hope, and declaring, that the man who is destitute of it, be his other attainments what they may, is "a sounding brass or a tinkling cymbal." And yet this same apostle, in cautioning men against the allurements of error, uses this strong and energetic language. "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9. Had the apostle lived in our day, and used such language, respecting heretical teachers, it is to be feared, that neither the apostolic office, nor the spirit of inspiration accompanying it, would have shielded him against the reproach of being a most uncharitable bigot. But he had formed his estimate of the value of truth and the danger of error, on a very different scale, from that employed by men of this generation, and he was honest enough to call things by their right names. He was so far from viewing error as a harmless thing, that he represents it as being most fatal to the interests of the soul. Hence, when speaking of the anti-christian apostacy, which was about to overspread the church, he says, "And for this cause God shall send them strong delusion, that they should believe a lie; that they all *might be damned* who believed not the truth, but had pleasure in unrighteousness." 2. Thess. ii. 11, 12. Nor is this a solitary instance. The whole of God's word assures us, that he sets a high value upon his own truth, and affixes the stamp of his disapprobation, on every thing that opposes it. And we are required to form our estimate of both, upon the same principles. It never can be well pleasing to him, for men to

think well of what he has condemned, or to look with an eye of indifference on that which he has revealed and sanctioned.

MAXIM 7. *That it is bigotry to be very much attached to any particular system of truths.* This maxim is very nearly allied to the foregoing, and breathes the same spirit. It is one too, that is greatly prevalent in the visible church. So much so, that were a dictionary to be framed, according to the vocabulary of our day, I do not know a more correct definition, which it could give of the term *bigot* than this, "a man who is warmly attached to his own creed." It is not a little singular, that men should be highly extolled for their ardour and zeal in philosophy, in politics, and perhaps every other department: But the moment that any thing but sheer indifference is manifested for a *religious* creed, the cry of narrow-mindedness and bigotry is raised, and the man is looked upon with a suspicious eye by all his neighbours. Whence this strange anomaly? In the avowed infidel we should be apt to look for something of this kind; but for the professed disciples of Christ openly to plead for indifference to his cause, is strange indeed: especially when we consider the fearful woe that he has denounced against those that are lukewarm. "Because thou art luke-warm, and neither cold nor hot, I will spew thee out of my mouth." Rev. iii. 16. But let common sense itself decide, whether it is possible to revere the authority of God too highly—to esteem his truth as too precious—to be too punctilious in endeavouring to learn his will—to be too much afraid of offending him—or to have too high a regard for the honour of his name and cause. With many professors it is a favourite cant phrase, that certain people are *too strict*; and I believe the expression is often used, without much reflection respecting its meaning. But if it means any thing at all, it must be this, that there may be too punctilious an adherence to the authority of God's word, and too little liberty taken in acting independent of its sanction. A moments reflection, however, will show us that this is impossible. The very essence of heart religion, consists in having the whole soul brought into subjection to the authority of God's word, as the unerring rule, both of faith and practice. Men may be mistaken respecting what God has revealed—they may be ignorant of the grounds of their own faith—they may be too dogmatical, too self-willed, too superstitious, too harsh and censorious in their judgment of others. But *too strict* they cannot be, in any thing where the authority of God is interposed. Had our pious forefathers, acted in the spirit of the maxim now under consideration, it would have secured them a vast expense of blood and treasure. They would not have

been called to resist unto blood, to submit to confiscation of goods, imprisonment, cruel tortures, and death in all its most appalling forms. Very slight compliances, (or at least, what would in our day be accounted such,) would have exempted them from all these. But they acted upon nobler principles. "They esteemed the reproach of Christ, greater riches than earthly treasures." They chose rather to obey God than man. They manfully resisted every encroachment of Popish and Episcopalian usurpation. They have transmitted the precious boon of gospel truth and christian liberty to us. And although the ungrateful spirit of this age, may brand them as fools and madmen, or to say all in a word, as bigots, they have received the approbation of him who judgeth righteous judgment; and their names shall yet, even in this world, be reserved from calumny and reproach, and their spirit be again revived in the church, when God's appointed time to favour Zion is come.

When we take a view of the extensive prevalence of maxims, such as those enumerated above—maxims, which are eating the vitals of religion, we cannot, surely, hesitate in concluding, that religion is on the decline. Were we to form an estimate of the state of religion, in the visible church, from the glowing representations often made, both from the pulpit and the press, we would be ready to think that all was as it should be,—that righteousness was flowing down as a mighty stream, and that the spirit of God, promised to the church, was copiously poured out. But we are constrained to ask "are these his doings?" Are these the *fruits* of the spirit? No, they are sure tokens of his withdrawal—decisive evidences, that the glory of the Lord is departing from his sanctuary; and they loudly call upon the friends of God and his cause, to arouse from their lethargy, to gird on their armour, to oppose the assailing foe, and to be earnest in their supplications, that "when the enemy comes in as a flood, the Spirit of the Lord may lift up a standard against him."

In a special manner, the call to gospel ministers is loud to sound the alarm, and give warning of the approaching danger. As long as the leaders of the people are silent, and flatter them that all is well and safe, the spirit of slumber will prevail, and the danger will become more and more appalling. The more fully that the truth is taught and vindicated, against every form of error, the more God is honoured, and the more his cause is served. And on the other hand, when the truth is concealed; though but partially, or kept in the back ground, or softened down, so as to make it palatable to carnal men; the cause of God is as effectually injured as it would be by the open teaching of error. Nay,

the danger is greater. For in the latter case, there is a probability that Christians will be aware of the danger, seeing the enemy makes his attack openly. But in the former, the snare is spread without being perceived; professors are lulled into a state of security, and the evil secretly works its way, until it is too late to check its progress. Let the watchmen of Zion's walls, then carefully observe the signs of the times, and be aware of the coming danger themselves. Let them blow the trumpet and warn the people. Let them resolutely set their faces against all those God-dishonouring and soul-destroying sentiments that are desolating the fairest portions of God's heritage. And while labouring assiduously in the cause of God and truth, let them by their prayers "give him no rest till he establish, and till he make Jerusalem a praise in the earth."

PHILALETHES.

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### Selections.

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*From the Christian Advocate.*

#### THE CHRISTIAN EDUCATION OF CHILDREN.

##### ESSAY III.

Having shown in two previous essays how the extremes of severity and indulgence may and ought to be avoided, in the education of youth, I will now endeavour to show more directly, wherein a true Christian education consists.

"Bring them up in the admonition of the Lord"—This is the portion of the text, quoted at the beginning of these essays, which demands our attention. We are to inquire—in what manner must a parent act, so as truly to comply with this divine requisition? I answer, that the original word justly rendered *admonition* in the text, (since we have perhaps no single word more fully corresponding to it,) has, however, a signification somewhat more forcible and extensive than the English term; implying that children are to be put in mind of their duty to their God, with such care, frequency and address, as to fix a sense of it deeply and practically in their minds. If then it can be shown how this may best be accomplished, we shall have an answer to the inquiry. Several particulars will, with this view, be submitted to the serious consideration of the reader.

1. Early instruct your children in the essential truths and duties of the Christian religion; and teach them to pray by some short and simple forms of devotion.

I am not ignorant that there are some who systematically oppose both parts of this direction. They say that children should



not be told of truths and duties which they can but very imperfectly understand; nor be forced, as they term it, to learn a system of religion by rote; but be left to inquire and choose for themselves, when they have age and inclination which may qualify them to do it properly; and that to teach children to pray by forms, is to teach them to be formalists and hypocrites. All this, in my apprehension, is miserable delusion; or else it proceeds (as in fact I fear it often does) from a real hatred of religion. It manifests either ignorance, or a disregard both of revealed truth and of human nature. Who can tell at what precise age a child becomes morally responsible for his thoughts, feelings, and actions; or is capable of applying religious truth to the purposes of his salvation? And is a Christian parent to risk the death of his child, and his being judged at the bar of God, without any knowledge of his Maker and Redeemer, because the child is not yet fully able to understand many things connected with the Christian system? Children understand far more than they are usually believed to do, especially when they are early and carefully instructed. At a very early age they may understand as much as some adult Christians, of weak intellects but of unquestionable piety, do ever comprehend. Nay, there are unequivocal examples of children themselves, who, within the three first years of life, have given the best evidence that they savingly understood the fundamental points of practical Christianity, and have accordingly died in Christian hope and triumph. And where is the Christian parent, whom the very possibility that a child of his may be among this band of babes and sucklings, out of whose mouths the Lord ordains praise—where, I say, is the Christian parent, whom the *hope* of this should not animate to give his children the early instruction necessary to so desirable an event!

Beside, why should we not treat the subject of religion in this respect, as we treat every other subject? Does a child fully understand the principles of language, or of any other subject, when he first learns them? He certainly does not. But he commits the principles, notwithstanding, to memory; and then they are always ready for application as he advances in his pursuits. It is the very same in religion. He who has been early and carefully taught the principles of Christianity by catechetical instruction, is furnished with a form of sound words and a system of divine truth, which he will understand more and more as he advances in years, and the benefit of which he will feel to his dying day. "It may be a question," said an aged minister of the gospel, "if I make a single preparation for the pulpit, without receiving benefit from the catechism, which I learned so early in life that

the time of learning it I no longer recollect." Nor is this advantage peculiar to clergymen. It is common to all who have been thus instructed. By being early and systematically indoctrinated in the essential truths of religion, they are preserved from being carried about with every wind of doctrine, by which so many are injured; and when they are awakened to a serious attention to religion, they know their duty, and are preserved from that error and extravagance which are so often witnessed in the ignorant and uninformed, when they become alarmed for the salvation of their souls. One principal reason why the public preaching of the word is so imperfectly understood and produces so little effect, is, that a large proportion of almost every audience have not been suitably prepared for it, by early catechetical instruction. Preachers constantly suppose, and indeed are in a measure obliged to suppose, that the people they address understand truths and principles which they do not clearly understand. They may indeed have some general and superficial knowledge of them, but they have not that accurate and familiar acquaintance, which is necessary fully to comprehend the meaning and feel the force of pulpit addresses.

The objection sometimes heard, that by teaching children a catechism you fill their minds with your own system and prejudices, and do not leave them unbiassed, to judge for themselves, has ever appeared to me either absurd or pernicious: absurd—because if you teach children at all, you must teach them what you know and believe yourself; or *pernicious*, because if you do not teach them, they will judge without knowledge, and under the influence of a corrupt nature will form opinions and contract prejudices against the truth, of the most ruinous and inveterate kind. To suppose that they will remain entirely candid and unbiassed; is contradicted by all experience. Opinions they will have; and if you do not teach them to judge right, youth and ignorance will cause them to judge wrong. They must be left to review their system of sentiments, when they come to maturity; and they have infinitely a better chance of ultimately becoming right, by correcting some unessential points which they may have learned amiss, than if they had never learned at all. The truth is, that the unchangeable order of the Creator has linked the lot of children, in bodily make and constitution, in worldly circumstances and advantages, in intellectual powers and attainments, and in moral principles and habits, in a great measure with that of their parents. This should indeed make parents careful what they teach or do, because it is to influence their children as well as themselves. But to tell them not to teach or do any thing, that

will materially affect their children, is to prescribe an impossibility. It is to set them at war with the laws of nature and the appointment of God.

As to making children formalists and hypocrites, by teaching them to pray and to use forms of prayer, it scarcely deserves a serious confutation. If care be taken, as doubtless it ought to be taken, to explain to them the meaning of the words they use, and the nature of the service they perform, there is no more danger of their becoming formal and hypocritical by this practice, than there is that adult persons will become so, by the habit of attending on public worship and the other means of grace. So that the spirit of the objection is directed against all means and instruction whatsoever. On the contrary, it is a matter of general and undeniable experience, that the practice in question has the happiest effect, in preserving in the minds of children a reverence of God, a fear to offend him, tenderness of conscience, and a general sense of religious obligation; even where it does not immediately lead, as it sometimes appears to do, to a real spiritual intercourse with their God and Saviour. The happy effects of this practice have often been experienced by individuals advanced in life and immersed in worldly business, who have still preserved a sensibility of conscience in consequence of it, which at last, under the co-operating influence of providential circumstances and of divine grace, has brought them to genuine repentance, and to a sound conversion.

On the whole, then, let every Christian parent consider it as fundamental, in bringing up children in the admonition of the Lord, to teach them, at the dawn of reason, that God is their Creator; to instill into their minds the general principles of right and wrong in human actions; to instruct them very early that Jesus Christ is the Saviour of sinners, and what he did to save them; and to inform them, that they need the gracious influence of the Holy Spirit of God, to renew their hearts, and to dispose them truly to love God and Christ. Let children be carefully taught the excellent Shorter Westminster Catechism, and made, as far as their years will permit, to understand it. Let them, as soon as they can read, peruse the Holy Scriptures; become acquainted with the leading facts and doctrines; commit select portions to memory; and constantly endeavour to increase in the knowledge of them. Let forms of devotion, both in prayer and praise, be also taught, and the children plainly and tenderly instructed to use them daily, in addresses to God. Let all this be done with steadiness and systematic perseverance; taking, however, as much care as possible not to disgust children with these exercises, and yet not to omit them for the fear of this effect.

*From Discourses by the Rev. A. Bruce, of Whitburn, Scotland.*

### THE ANXIOUS ENQUIRY OF THE AWAKENING SINNER.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, *Sirs, What must I do to be saved?*"—ACTS xvi. 29, 30.

This book gives an account of the power and success of the gospel, when preached by the apostles, after the abundant outpouring of the Spirit on the day of Pentecost. Multitudes, both among Jews and Gentiles, were turned "from darkness to light, and from the power of Satan unto God." This success of the word was beheld with envy by Satan and his servants in the world, and they laboured by all means to hinder it. Much contradiction did the messengers of Christ meet with, and hard and cruel sufferings did they endure, in the discharge of the duty in which they were engaged. Though they went abroad to enrich the world, yet they were themselves spoiled and impoverished: though they came to proclaim liberty to captive souls, and the opening of the prison doors to such as were spiritually bound, yet the performance of this kind office, frequently procured bonds and imprisonments to themselves. Though they brought to all men wherever they came, nothing less than the offer of eternal life, in return for this, a malevolent and ungrateful world, often threatened, and at last inflicted on them, an ignominious death.

In the preceding narrative, we have a notable instance of the divine power of Christ in his servants, in silencing and dispossessing an evil spirit of divination that had long resided in a woman of the city of Philippi, which her masters had artfully improved for the increase of their gain; while Satan hereby had aimed at detaining the people in a state of blind credulity and superstitious veneration for the demons worshipped among them. Nor were these tricks and illusions, of the devil, unfrequent in the Pagan world, though usually combined with human fraud and priestcraft. But in this instance the artifice and influence of the deceiver were effectually baffled, and his spell broken, merely by a word spoken in the name of Jesus, who came to destroy the works of the devil. When the Pythoness followed Paul and his companions many days, not abstaining from publishing aloud her suspicious testimony to their high character and mission, saying, "These men are the servants of the Most High God, which shew unto us the way of salvation:—Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her; and he came out the same hour." This action, so full of compassion and kindness to the



unhappy person as well as to those who had been imposed on by her, was highly displeasing to the covetous men whose worldly gain was hereby lessened. These, like many other factors for the Devil in modern times, who under the Christian name are its eternal disgrace, who rather than suffer the least diminution of their basely acquired riches, inhumanly exult in keeping thousands of fellow men under the vassalage of Satan for ever, as well as under the galling yoke of their own chains and whips for life, and ferociously exclaim against every attempt for their emancipation—these avaricious masters at Philippi, I say, would have been glad that this woman, now liberated, had remained the perpetual slave of the Devil, and a wretched dupe of imposture, if they might still have reaped the wages of soothsaying. But when they saw that the hope of their gain was lost, they turn their utmost resentment and rage against Paul and Silas, accusing them of dangerous doctrines, of riot and disorderly practices.—The giddy mob joining these interested malecontents in their groundless clamour, and even the magistrates of the famous capital of Macedonia, whose office required in them greater discernment and more equitable judgment, taking part with them in the wicked prosecution, these accused servants of Christ, however innocent, were first beaten with many stripes, and then made fast prisoners, as if they had been some notorious offenders, like those among whom they were thrust: “They cast them into prison, charging the jailor to keep them safely; who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.”

But in the midst of this unmerited persecution, and cruel usage, they were not forsaken. Their bodies were in confinement, but their souls were enlarged; their feet were fast, but their tongues loosed. By the favour of their God, through the joyful breathings of the Spirit of consolation, and the testimony of a good conscience, a prison lost its terrors, and beams of inward light, and rays of celestial joy, despelled and illuminated the dreary darkness of midnight. Neither the smart of their recent stripes, nor the pressure of their weighty chains, nor the prospect of greater torture or of death before their eyes, could suppress their transport, or mar their hymns of praise. “And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.” An unusual exercise this, in such a place, where none but hardened miscreants were wont to be found! It was the first time, we may suppose, that ever such sounds had been heard within these walls. This uncommon exercise, so audibly performed, and at the dead hour of night, engaged the attention,

and doubtless excited the wonder of their fellow prisoners, none of which were sleeping on beds of ease; and their attention was hereby prepared and called to the observation of the following miracle, whereby it was rendered more conspicuous and memorable. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed." Thus suddenly did God answer the prayer of these injured suppliants; and while he meant by this astonishing event to make way for their deliverance, he intended also to bring the word of spiritual deliverance and salvation to some others there, who were before secure enough. Of this happy number was the keeper of the prison: this incident was made the occasion of his conviction, and what is more of his real conversion. A night most memorable to him, in which he was taken from the prison of sin, loosed from the bands of spiritual death, and freed from the hand of the strong man armed, the jailor of hell, who kept the house.

At his first awakening, he apprehended that he must be ruined and undone, in consequence of what had happened. His first fears were purely natural, on account of his bodily safety, or outward interests. "The keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled." Seeing he had been laid under such a strict charge, concerning some of the prisoners, he began to dread the resentment of his superiors, thinking that their escape would be imputed to his negligence, if not also to his pity and connivance.—The least therefore he had to apprehend, was the loss of his office, and perhaps also of his life. Wherefore, in the first transport of his grief and surprise, he resolves to anticipate the punishment, and was about to offer instant violence to himself. In this critical and perilous juncture, Paul interposes, forbids the execution of the wicked purpose, and arrests his hand in the perpetration of the shocking and unnatural deed. And that he might the more effectually dissuade him, lets him know that the fears wherewith he was agitated, were vain, for all his prisoners were safe. "He cried with a loud voice, saying, "Do thyself no harm, for we are all here."

Here the noble and generous spirit of these men appeared; and in this, the distinguishing charity and benevolence of the Christian eminently shone forth. Though they had lately received an ill office and hard treatment at his hand, yet they never think of returning it: they repay kindness for severity, and overcome evil with good. They discover the most feeling concern, and earnest

regard, for the poor man's preservation and welfare. These were prisoners of an uncommon stamp, that were more intent upon the safety of others, than solicitious about their own. Though the prison doors were now set open to them, and no man might shut them; and though they had a right to resume and enjoy the liberty divinely procured for them, yet they would not, like evil-doers, slip away in the dark, amidst the general confusion: They would wait to see what was to be the result of what God was now working in that place: and reserve themselves to a more open and honourable dismissal, by the consent and earnest requisition even of their unrighteous judges. They were not impatient nor meanly afraid: their hearts were fixed, trusting in the Lord: and in every step they resigned themselves to the Divine conduct, and to the will of the Spirit promised to them in such an hour. "He that believeth, will not make haste."

The word so seasonably addressed to the jailer was not without its effect. He desists from the atrocious attempt upon his own life, and impelled by other sentiments, though still full of fear and consternation, he runs in, and in a few emphatic words, discovers the emotions of his soul to Paul and Silas. He no longer looks on them as criminals, for whose sake, as he might now understand, heaven had wrought such a terrific miracle; nor doth he come to seize them, and to treat them as he had done before; he now looks on himself as the greatest criminal within the walls. Under such agitation and agony of mind he uses no long ceremonious preamble; but "he sprang in," and falls prostrate before them, either to pay civil respect and reverence, or else was borne down to the ground, under the load of his terrors, and the violent conflict within him. His trembling limbs probably could no longer support him. How greatly is his countenance, his behaviour, and his language, all at once changed! While his words, as well as his attitude, imply a tacit confession, they directly, and abruptly put the great, the interesting question, which he knows not how to resolve; "Sirs, what must I do to be saved?"

The object of his fear and concern is now something very different from what it was but a few moments before. He was lately afraid of the displeasure of his human masters, and the punishment to which he might be exposed in the body. But this is a danger about which he is no longer anxious. It is a small thing with him now to be judged of man's judgment: and it is but little, he knows, that man can do unto him. But his thoughts are now impressed with what he had to fear from the hand of an offended God, whose powerful arm had shaken the prison from

its foundation, set open its iron gates, and broken massy bars and chains asunder. He begins to be alarmed at the danger his soul was exposed to, and he makes enquiry after the way of escape.—His conscience loudly proclaimed his danger, but was ignorant and silent as to the main question. It leaves him under his inward wounds, without being able to apply the healing balm. To whom then could he have recourse, in this distressed condition, but to those whom he now is obliged to regard as the true servants of the living God? If any could give seasonable advice, and safe direction, these, he doubts not, are the men. He flies to them as if they had been angels or saviours sent from heaven to instruct him, as in one sense they really were. He had doubtless before heard something about the doctrine and the character of these men, who had for a considerable time been proclaiming salvation in the fields and in the streets of the city, about whom so much stir had been raised in that place. Even the evil spirit, out of the mouth of the Pythoness, had been obliged to confess and openly announce their character and errand, when she repeatedly cried, "These men are the servants of the Most High God, which show unto us the way of salvation." Though loaded with public odium, and the infamy of stripes, as such he now views them, and honours them: as such he consults them, as the patient under extreme pain, or apprehension of immediate death, applies for the best advice of the skilful physician. "Sirs, what must I do to be saved?"

From this particular case, we may state the general truth, that a sinner when effectually convinced and awakened, will be seriously concerned, and anxiously inquisitive, about salvation.

This enquiry proceeds from one deeply sensible of guilt, and struck with the apprehension of perishing. This leads us to speak of these convictions, and awakening alarms usually produced in the minds of sinners, when they are made seriously to enquire about salvation.

[There is another discourse upon the same text on the import of the enquiry, "What must I do to be saved?"]

The convictions and alarms of danger, that accompany conversion, and all serious concern about salvation, are presupposed in this question, without which it would be only words without meaning, a feigned outcry about being freed from what the person never had real apprehensions of. But such a sense of sin and danger is no mere pretence, or counterfeit appearance, in those especially whom God brings to salvation. In their experience it is found to be most real and affecting. It is part of God's usual method of dealing with those who are vessels of mercy—by which he



prepares them, or begins and carries forward his mysterious work of grace in them. On this subject, we observe,

1. That convictions are not peculiar to those who are saved, nor doth conversion always accompany them. They belong to the natural state of sinners as subject to the law of condemnation; and are often felt by those who remain and perish in this state. Few or none who are come to the discernment of good and evil, especially if they enjoy the light of revelation, are wholly strangers to these; and unregenerate men, who finally fail of the grace of God, may be affected thereby, in as sensible a manner, and in as great a degree, as any of those who are made to fly for refuge. Many of them have "a fearful looking for of judgment, and of fiery indignation that shall devour the adversaries." Cain, Saul, Judas, and others, are striking instances of this, on record; and the experience of mankind in all ages has furnished many memorable examples. Not a few get a sight before-hand of future wrath, and a foretaste of the place of torment, who are not hereby restrained from rushing forward unto it, and who never ponder the path of life. To many these tormenting sensations and fears are the pursuits and begun execution of vindictive justice, instead of being means employed by a gracious God for their rescue, and the prelude, though a terrific one, of approaching mercy. Mere terrors are, in themselves, neither desirable nor salutary, though they may, under the direction of the divine Spirit, be rendered subservient to the best and most gracious purpose. Legal convictions have no influence or tendency to change the heart of a sinner, or bring him nearer to salvation; while they are unaccompanied with supernatural discoveries and influences, and all evangelical views.

2. Though the Spirit of God usually begins his saving work of turning sinners to God by convincing them of sin, and alarming their fears, yet his method and manner in producing these effects are not always uniform, nor do all true converts experience them in the same sensible or alarming degree. There are diversities of operations in this, as in other respects, though there is but one and the same Spirit. He is the sovereign Lord, who, like the wind, bloweth where, and in what manner he listeth. Though there is always a wonderful agreement in the main part, and leading lines, of his work on the souls of his elect, yet it is also so much diversified in the different subjects, and in different circumstances, as sometimes hardly to appear the same: and it is perhaps impossible to find any two saints whose conversion doth exactly correspond in every particular, even as two human faces cannot be seen, which, when minutely examined are in every respect

alike. In nothing perhaps is this difference more discernible, than in the greater or lesser degrees of a law-work, as it is called, or of spiritual distress and terror, which precede or accompany the great change. In some, the visible tokens are so strongly marked, and the inward concussions of soul, are so violent, and the eruptions of Sinai's lightnings and the noise of its thunders are so manifest and so audible, that all around may be witnesses of them: while in many others they may appear altogether wanting; or so faint, as that they can scarcely be traced, or remembered. In all indeed such a sense of sin and misery is necessary as to produce real humiliation, to make them conscious of the need they have of Christ, and to show them the suitability of the gospel-remedy; without this it is inconsistent to suppose that the relief exhibited in the gospel can either be valued or cordially embraced. Till men know that they are poor and wretched, miserable, blind and naked, they will not regard the counsel, "to buy of Christ the gold tried in the fire, the fine linen that they may be clothed, or the eye-salve that they may see."—But of this persons may be made deeply sensible, without these extraordinary emotions, or awful impressions that may seem to be like the sorrows, and the pains of hell seizing them. Accordingly some have been gently drawn, and insensibly allured.—God comes to them, not in the stormy wind, or in the earthquake, or the fire, but in a still small voice; and "ere they are aware their soul is made as the chariots of Amminadib." Others again are saved with fear, being plucked out of the fire. While some are drawn with the chords of love—and the danger as to them may be past, before a very particular or overwhelming apprehension of it may fall upon them; others suffer the terrors of the Lord, almost to distraction, not only before or at the time of their passing from death unto life, but they may be heavy upon them for a long time after, and subject them to bondage and the fear of death occasionally through the whole course of their life; as the heavy complaint of Heman intimates. Those whom the God of mercy seasonably prevents at an early period of life, before they have been suffered to tread the open paths of wickedness, or to launch out into the deeps of Satan, often escape these terrible earthquakes and violent hurricanes. So John the forerunner grew up from his tender years, in favour with God and man. Timothy was trained up with pious care, and from a child he had known the scriptures, which were able to make him wise unto salvation. On the other hand, Manasseh, long inured to wickedness, was caught among the thorns, fell into deep humiliation, felt bitter regret, and the sharp stings of remorse. Paul

of Tarsus, who was like one born out of due time, having run on too long, in open violence against the followers of Jesus, was struck down to the ground by a threatening voice from heaven, and remained for a time blind, and greatly afflicted. This chapter records two very signal instances of conversion, but very different in their manner and circumstances. Lydia, who, it would seem, was externally devout and accustomed to frequent religious assemblies when hearing Paul, was secretly and sweetly captivated by divine grace: "Whose heart the Lord opened, so that she attended unto the things that were spoken," with composure and affection. How different was the case with the jailer in the text. The Lord approached him in the midnight darkness and terror: the foundations of the earth were moved, a tremor seized his frame and his whole soul was in commotion and in the agonies of despair.

3. The most obdurate sinners, and persons of the worst character, sometimes become the subjects of these remarkable awakenings, which terminate in salvation. When the voice of God sounds the alarm, and his Spirit fixes the impression, none can resist him. Convictions are as the sharp arrows of the mighty, and they are shot with an unerring aim. Those who may seem to be farthest removed from them, and who have long been setting all such fears at defiance, have suddenly been wounded, and overcome. Such were some of these just now mentioned: such was this jailer; an ignorant idolater, and a man probably of fierce and fearless disposition, and of savage manners, as many of that profession are being little better often than the malefactors they keep in their chains. He had, without reluctance, become the barbarous executioner of the unjust sentence of the rulers against the meek ambassadors of Jesus: but he is taken, while multitudes around are left. In all that relates to salvation, it must be made apparent, "That it is not of him that willeth, or of him that runneth:" "The Lord will have mercy on whom he will have mercy, and whom he will he hardeneth;" that no flesh may glory in his presence. Sometimes the civil, the moral, the polished hypocrite, the righteous Pharisee, are passed over, and suffered to continue in the smooth path of deceitful ruin, while the swearer, the scorner, the drunkard, the impure, the persecutor or murderer, are arrested in their guilty career, and made inquisitive about salvation. Our Lord declared to those who were of the strictest sect of the Jewish religion, that "publicans and harlots did enter into the kingdom of God before them:" Some of the former class took the alarm when they were warned by John to flee from the wrath to come, and they "believed him, but the Pharisees

rejected the counsel of God against themselves, not being baptized of him."

When the Redeemer rides forth with his bow and sword to make conquests, he can subdue the stoutest and the hardest heart as easily as the softest: and not unfrequently has he singled out some of the distinguished ringleader's in Satan's band: And when the uncircumcised hosts see their bold and vaunting Goliaths laid prostrate, they are stunned at the sight: the poor have hope, and iniquity as ashamed or afraid must, for a time, stop its mouth.—When men behold a profligate wretch, who exceeded all the neighbourhood in wickedness, all at once changing his language and his conduct, they cannot refrain from exclaiming with wonder, "Is Saul also among the prophets? Is not this the man who was addicted to all the fashionable vices, and walked according to the course of the world? but now he is thoughtful, serious and scrupulous. Lo! this is the man that made not God his strength, nor his fear; but was a scoffer of godliness, and a despiser of them that are good: What means it that he now haunts their company, and listens greedily to their discourse? He that was wont to make the Sabbath a day of business or recreation, see him now shunning the tavern, and leaving all behind, that he may be an attender in the house of God. We hear no more from his lips the hellish oath, the foolish jest, or the wanton song; but see him now withdrawing to his closet apart; and *Behold he prayeth!*" "There is one," they will also say, "who was a greedy extortioner, an unfeeling, an inhuman wretch; who neither feared God nor regarded man: but see how he softens! how tame he grows! Now he hangs down the head, and heaves a deep sigh! Now he trembles, he groans, he weeps, he cries! What hath God wrought!"

Such strange and unexpected changes are often suddenly effected. None can tell, in this respect, more than in others, what a day or a night may bring forth; nay, a much shorter space may suffice for the great work both of conviction and conversion. As the natural man at the end of time, so the spiritual man, may be changed, "in a moment, in the twinkling of an eye," at the sound of the celestial trumpet. So, many bold sinners, like the giants warring with heaven, have been struck dead as with a thunderbolt. Some who in the morning were raging lions, breathing out cruelties, like Paul, have by the hour of noon, been found to cry, under the sudden blaze of overpowering light, "Lord, what wilt thou have me to do?" Sometimes the man, as here, who was lying this hour or minute in a midnight sleep, is the very next seized with a fearful panic, so as hardly to know



whence it arises. Quick as the flash of lightning, sudden as the earthquake's shock, so suddenly "comes trembling, fear and dread." Though such a work is usually more slow and gradual, as well as silent in its progress, yet there is nothing to hinder it from being effectually accomplished, in a more summary manner. A short work can the Lord perform on the earth. He can make great, interesting, and lasting discoveries all at once. He may, without the protracted teaching of days and years, give persons very distinct, clear, enlarged, and affecting views of the mystery of iniquity within them, of the unfathomable abyss of their misery, as well as of the boundless mercies and matchless glories of Christ.

4. Those awakenings which precede and accompany salvation are in a special manner to be ascribed to the Spirit of God. When Jesus promised to send him into the church, this is mentioned as a leading branch of his office there: "When he is come, he shall convince (or reprove) the world of sin, of righteousness, and of judgment." Accordingly, it was one of the first and most remarkable effects of his glorious mission to the disciples, waiting in Jerusalem, his bringing multitudes, assembled in that place, to a lively apprehension of their heinous guilt, in crucifying, or so long rejecting the Son of God: so that they could not withstand the heavy challenge, nor resist the divine energy; but were constrained to cry out, "Men and brethren, what shall we do?"—Hence the apostle speaks of him as received by the children of God under a two-fold character, according to two essential parts of his office successively experienced in their hearts: "Ye have not received the spirit of bondage to fear, but the spirit of adoption whereby ye cry, Abba, Father."\* Even in former ages, admonitions, reproofs, and strivings, to awaken impenitent sinners, and to oppose by suitable means, and by his common motions, the current of iniquity in a corrupt time, are attributed to him: God said of the old world, who were disobedient in the days of Noah, "My Spirit shall not always strive with men upon earth."—Though there is in the heart of every man naturally a witness for God, a principle whereby he may often be rendered conscious of guilt, and a law, by attending to which, he may know "the judgment of God that those who commit such things are worthy of death;" yet these are too often silent, and always will be feeble and inefficient, to produce thorough humiliation, or to strike with a due sense of human depravity and wretchedness, until the Spirit come to open the ear to discipline, to seal instructions, and

\* Rom. viii.

to show to man his transgressions, wherein he hath exceeded.—Men naturally wish to live at ease, undisturbed by such thoughts: they would turn away their eyes from such a disagreeable object; and when they cannot do this, they rest in a general, superficial, or partial view; or find means to evade or abate the force of conviction. Such painful sentiments are not voluntarily chosen or retained, as they are incompatible with the peace and pleasures which sinners most love, and shocking to their pride. They must therefore be impressed with a foreign hand: they must come from above, and not from our own spirit. But when the Advocate is come, from his light none can hide; from his all-detecting presence and power none can fly.

*[To be concluded in our next.]*

#### IMPORTANCE OF RELIGIOUS PERIODICAL WORKS.

We make the following extracts from different papers, not so much because we suppose the readers of the Monitor do not duly appreciate the importance of well conducted religious newspapers or magazines, as from a desire to impress upon them the duty of greater exertion to place such works in the hands of others, whenever it can be done. A religious publication which faithfully and truly exhibits the principles of the gospel, must assuredly be a powerful auxiliary to the labours of the gospel minister, while it exercises a most salutary influence in promoting a spirit of liberal and vigorous exertion for an enlargement of the sanctifying principles of divine truth. For it should not be presumed that the support which individuals give to this object will be so much diverted from the more important support which they are under necessity to give for the preaching of the word, and the maintenance of gospel ordinances among themselves. So far from this being the case, experience teaches us that it is directly the reverse; for if we cast our eyes over those sections of country where religious newspapers have been most extensively circulated, it will be found, that there the largest sums of money have been raised, not only for the support of the gospel among themselves, but also for the purpose of sending it where it is not. It may, however, be said, that these exertions have been made in the cause of error. This is true to a certain extent. What then? Shall those who know the truth—who have raised a public testimony against ALL the complicated machinery of human invention, set in motion by heretics and visionaries for the purpose of evangelizing the world, to the almost entire exclusion of the

pure word of life, be less wise—less zealous for God and for truth, than these Babel builders are? We hope not.

To the Associate Church, we think it of the highest importance that a religious periodical, which shall exhibit her peculiar principles, should be extensively circulated among her members; especially in those places where the people are destitute of the stated ministrations of the word and ordinances of Christ. For if we look at the annual reports to the Synod which come up from the different Presbyteries, it will be seen that she has numerous vacancies, throughout the whole of her bounds. How important, then, is it, that these destitute places should be furnished with a periodical visitor, that will in some degree compensate for this lack of knowledge. We believe that those ministers who are annually appointed by the Synod to itinerate for a given time, could not better serve the cause of truth and godliness, (aside from their official duties,) than by using their exertions to introduce publications, known to contain sound and valuable religious instruction, into those places which they may be called in the providence of God to visit. It is not supposed, however, that any religious paper, be it ever so ably conducted, can adequately supply the absence of a stated ministry; but it is believed that it will have a powerful tendency to awaken the people to a sense of their need of, and invigorate their exertions to procure, a preached gospel.

The circulation of a religious paper, presenting regularly before the minds of the people, truths of the most interesting nature, exerts a moral influence which is so imperceptible and silent in its progress, that very few duly estimate the amount of good which it is suited to effect. I will therefore ask your readers to consider, for a moment some of the benefits which may be derived from a well conducted religious newspaper :—

*To the scholar.*—It is a source of valuable information to the scholar. To say nothing of the items of literary intelligence, it is well known, that the journals and letters of missionaries and travellers, contain a statement of many facts relative to the history of the earth and its inhabitants, by which the scholar is enabled to detect errors that have long passed currently for truth; because writers of the last age, like the father of history, found it easier to record what they *heard*, than to enter upon a strict investigation of facts. The present has been called, for the sake of distinction, “the age of inquiry.” Much has recently been done in clearing from the pages of history the rubbish of hearsay traditions. Valuable accessions have been made to our knowledge of the earth and its inhabitants, from the journals of foreign missionaries. Inquiries on this subject should not be regarded as the speculations of indolent curiosity, suited only to amuse the vacant hours of an idle scholar: the history of the earth, its productions, curiosities, and inhabitants, presents a subject for inquiry worthy of the attention of every one. It has a moral use. The more extensive our knowledge is of the various works of God, the more enlarged and exalted will be our views of his wisdom and goodness, the more clearly shall we discern the harmony subsisting between his works and his word, and the more vivid will be our conviction of the value, the unspeakable value of the gospel.

*To the rising generation.*—A religious newspaper may be made productive of much good to the rising generation. Of our youth who enjoy the ad-

vantages of education, but few are furnished with a sufficient variety of useful books, written for their improvement, and adapted to their capacities. With little or no variety in their books, it is impossible in most cases to create or improve a taste for reading.

Children, like the Athenian philosophers, are fond of hearing "some newer thing." This passion which is so strong in early life, and which it would be impossible and, indeed, undesirable to eradicate, may be gratified without hazard to their morals, by inviting their attention to the religious newspaper. In looking over its varied pages, the moral lessons once heard with delight as they flowed in accents of love from maternal lips, and the solemn truths inculcated by the ambassador of Christ, will be recollected and impressed upon their minds. The inquisitiveness natural to their years, will be stimulated. A new impulse will be given to their mental energies; new inquiries will be suggested; their thoughts, by degrees, will take a wider range; new ideas will be awakened, and new associations formed. This, my friends, is not mere theory; or, if it be, it is theory built upon *facts*, which satisfy the writer, that a religious newspaper is truly valuable in a family where there are young people.

*To Christians in general.*—But that which gives a publication of this kind its greatest value, is the religious intelligence which it brings us, and the moral influence it exerts. Scattered as Christians are in this part of our country; deprived, as many are, of the regular administration of the ordinances of the gospel, without this means of information, it is impossible for us to know the condition of other churches or to act in concert with them, in endeavouring to promote the prosperity of our Zion. There can be very little union in the exertions of Christians, scattered as they are in the southern states, without some medium of communication with each other. A religious newspaper, which is the best medium for such communication, serves as a powerful instrument in uniting and strengthening their hands, in directing their efforts, and in thus promoting the cause of our holy religion.

The Vermont Chronicle informs us, that two clergymen in that state, after procuring forty-four subscribers for that paper in their own parishes, agreed to meet for the same purpose in a destitute town. Here they attended an evening lecture, and at the close stated the character and terms of the paper, and its value to every family. Sixteen persons rose in their seats, and gave in their names as subscribers, and the number was afterwards increased to twenty-four. They afterwards obtained nineteen at a meeting in another town, and intended to pursue the plan still farther.



### THE MOTHER'S PRAYER.

There is a strain whose soothing charm,  
Unknown to fancy's ear,  
Breathes o'er the soul a sacred balm,  
And angels bend to hear:—

'Tis when with meekly lifted eye,  
That beams parental care  
With humble faith and hallow'd sigh,  
Ascends the Mother's Prayer.

When childhood treads its devious way,  
With thorny flow'rets strew'd;  
When youth with folly loves to stray,  
A stranger still to God:—



To him the source of sure relief,  
 The suppliant doth repair;  
 She casts on him her secret grief:  
 God hears that Mother's Prayer.

In manhood's prime, her anxious heart  
 Attends his footsteps still;  
 In all his pleasures bears a part,  
 And weeps the wayward ill:—

While agoniz'd with fear and love,  
 And ever-watchful care;  
 Like incense sweet, ascends above,  
 The pious Mother's Prayer.

And while devotion, fear dispels;  
 With heavenly hope assur'd,  
 Some kind commission'd spirit tells,  
 Thy vows of faith are heard.

O rich the meed that heaven bestows,  
 To bless maternal care;  
 And large the stream of love that flows,  
 Call'd by a Mother's Prayer.

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#### WILLIAM MORGAN.

Eleven individuals, indicted for a conspiracy to kidnap this unfortunate man, have had their trials at Canandaigua, and have all been acquitted: But notwithstanding this, the trials have elicited *positive* proof in confirmation of what was long ago beleived on the most unequivocal circumstantial evidence, viz: That *William Morgan was murdered at Fort Niagara, on the 17th of September last*, by a party of Masons, acting agreeably to the counsel and consent of a very large number of Freemasons; how great a number, is known only to HIM who searcheth the secrets of all hearts. The following extract from the *Batavia Republican Advocate*, of August 31, the truth of which, is confirmed by other prints in the western part of this state, contains the particulars of this heart-sickening transaction.

"We state the following facts, which we have received from authority against which there can be no impeachment. We have it from a person well acquainted with the conspiracy, who has given testimony before the Grand Jury of Ontario. This gentleman, who has now done his duty, in the silent hour of night was called on to raise up quickly and dress himself, for they had Morgan in custody, who was about to reveal the secrets of masonry. He obeyed the summons, and took charge of the prisoner during five days and nights.—When he got up he saw a man tied, as he expressed it, hand and foot, and he

then, under the orders of several individuals, was carried to the magazine, and discussions took place as to the disposal or destiny of their victim. On the day of the installation of the Lewiston Chapter, Morgan was restless and uneasy: he begged to have an interview with his wife and children, and was then stilled to peace under the idea that he would see them in four days.

At the same time our informant avows that the masons were devising plans to get others into their possession. Morgan was taken across the river, and when in the boat said, "Gentlemen, I am your prisoner, and I hope you will use me kindly." When this appeal was made to their humanity, a pistol was presented to his breast by a villain, who said, "if you make any observations I will blow you through." The object of taking him to Newark was to put him in charge of the Canadians. The masons asked him what death he preferred—his answer was, "I have been a soldier in my country's service, and I wish to die as a soldier." He said this in the presence of twenty masons, and added, "If you take my life it will be more injury to you than all I can write or say." It appears that he was three times tied, and to the astonishment of his murderers, he three times freed himself from his bondage of cords. When he saw death was inevitable, and that wife and children he was not permitted to behold, his last request for a bible was refused, with the repulsive answer, "you shall have neither bible nor candle!!!"

A rope was tied round his hands, neck and body, with heavy weights attached, and the unfeeling monsters rowed out, and threw him overboard. When the deed of death was actually accomplished, a Knight Templar in great speed came to the Fort with a dagger in his hand, and enquired for Morgan, when he was told that half an hour before they had drowned him, he complained that he was not killed masonically!!!

The lodge at Lewiston met on the night of the murder, and farther means were devised to carry off other individuals. The names of the persons who plunged Morgan in the deep have been given to the Grand Jury of Ontario. These facts speak for themselves, and comment is unnecessary.

What will those editors, who have left no means untried to blind the public mind, and heap odium upon those who have honestly endeavoured to unmask this dark mystery, say to this?—The arrogant pretensions of Freemasonry to all that is excellent and praiseworthy—the silent acquiescence, and servile submission which it has required of all—and the vindictive spirit with which it has, in the case of Morgan, assumed the power to punish all disobedience to its unlawful and unhallowed requirements, has never been surpassed by the ecclesiastical tyranny of Rome, even in the days of its greatest power. Indeed, history does not furnish us with an example of equal cruelty and wickedness.

The public are greatly indebted to the *National Observer*, published in this city, and the *Republican Advocate*, published at Batavia, for the facts which have been brought to light. The course pursued by those editors, in relation to this matter, has excited the most inveterate hatred of a great proportion of Masons; and, from what we have seen and heard, we have great reason to fear that it is the numbers of the *uninitiated*, (to use a Masonic term) and the strong arm of the law, which alone protects them from Masonic vengeance. Dark and nefarious as this transaction has been, and powerful as have been the efforts of those under

Masonic influence to cover it from public view, we rejoice there is now a prospect of the whole of this abominable crime being exposed, and its perpetrators brought to punishment: Judge Howell, in addressing the jury on the trial for Conspiracy, remarked, that though the testimony, abundantly sufficient to prove abstractly all that was alleged, did not charge those defendants with the crime, yet the time of the court had, notwithstanding, been profitably spent in eliciting testimony which must ultimately unravel this horrible mystery.

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### CORRESPONDENCE.

*Extract of a Letter from a Correspondent in one of the Western States, to the Editor of the Religious Monitor.*

"Though our support has been very inconsiderable in the distant and sequestered, but highly infested region of ———, we have not decreased. But surrounded by Hopkinsianism, in its most horrific and destructive forms, and other errors subversive of the 'principles of the Reformation,' by which we mean principles of the Bible; you may expect that if ever a squint aside from our Standards be detected, I shall take the liberty of mentioning it to you. One instance of this kind, whether I was mistaken or not, I referred to in my letter to ———.

I am free to acknowledge that I view periodical publications of a religious kind, with jealousy; because of the silent but powerful influence they may have, in overturning a pointed testimony to the truth, or at least, in greatly relaxing it. Notwithstanding the ability with which, for many years, the Christian Magazine, in Scotland, was conducted; I believe it was an eminent instrument in effecting that unscriptural Union against which our Synod now stands as a Witness. In giving religious intelligence, particularly on the subject of Missions, even when known to be authentic, would it not be important, that your readers may know in what way the world is becoming evangelized, to state the doctrines which distinguish the societies under whose authority Missionaries are sent. I refer particularly to those self-constituted societies who usurp the prerogatives of Synods and Presbyteries. And then we ought to know what kind of a gospel is the common means of conversion. I have long thought that the support of our reformation formularies, would lead necessarily to a solemn protest against the principle of "without note or comment," as *understood* and *acted upon* by our Bible Societies, which, under this plausible pretext, are fast banishing an inspired psalmody from the church. Though it should

be like attacking Diana of the Ephesians, and attended with an uproar, I think a faithful testimony in behalf, not only of Creeds and Catechisms as ordinances of God, but even of a translation of the scriptures as a *whole*, demands it. It would gratify me to see a communication from some of your more able Correspondents on the subject.

#### REMARKS.

In reply to what our Correspondent says of Missionary Intelligence, we would say that it is generally impossible to ascertain precisely what doctrines are taught at the different Missionary stations, as the Journals of the Missionaries are silent on this subject. We have no authority before us for saying that Missionary Societies have usurped "the prerogatives of Synods and Presbyteries," though there may be instances of the kind. The object of such societies is simply to furnish the means, and so far as we are informed, the Missionaries are regularly ordained agreeably to the usages of the churches to which they respectively belong. We may, in a future number, probably give a statement of the principles "which distinguish the societies under whose authority Missionaries are sent." We have never supposed that the distinguishing "principles of the Reformation" characterize the instructions of the great body of Missionaries—nor have we ever designed to convey such an impression to our readers. If our Correspondent had a peep at the rude mass of materials without arrangement or precision, from which we derive our small portion of Missionary Intelligence, we believe that he would occasionally be at a loss what disposition to make of them. The same may be said of most of the religious intelligence that comes under our review. The phraseology is generally exceptionable, partaking largely of that tone of boasting and exaggeration, (or as our Correspondent G. would say, "*speaking largely*,") so prevalent in our day, that it is extremely difficult to make it speak the language of common sense; and still more so, to ascertain what is to be received, and what rejected. But after all, we think it a duty to inform our readers of the religious operations of the day, be they scriptural or not.

It is hardly to be expected that, among the multiplicity of subjects composing a Monthly Magazine, handled by a great variety of persons, all will be able to stand the scrutiny of close criticism. But its *general character* should be able to do this. And we hope, whenever "a squint aside from our Standards" is "detected," that our Correspondent will not be contented merely to "take the liberty of mentioning it," but that he will take up the



pen and confute, (as he is abundantly qualified to do so,) from the Scriptures and our subordinate Standards, whatever he finds erroneous. By doing so, he may be of service to our readers, and to the cause of truth. The "instance of the kind," which he has already "referred to," we have not at hand, and must, therefore, respectfully request him to forward a corrective, which shall be promptly inserted.

The jealousy with which our Correspondent views "periodical publications of a religious kind," however much cause there may be for it, in relation to most works of this description, we think it inapplicable to the Monitor, for the following reason: All, or nearly all, the original essays for the Monitor, are written by ministers of the Associate Church, to all of whom its pages are always open; and should any of them be found napping—or, should the selected matter be found heterodox, it is reasonable to suppose, that some of them would notice it in an article for our pages—knowing, that unless they did so, the poison, without any counteracting influence, would be more or less circulated among their congregations: unless, indeed, they should content themselves with barely taking "the liberty of mentioning it;" which is not to be credited. How, then, we ask, can the Monitor, under such circumstances, tend to "relax a pointed testimony for the truth?"

Of "the silent but powerful influence" of religious periodicals, we are well aware. And for this reason we earnestly urge upon the members of the Associate Church, to look well to it that they be not destitute of this "powerful influence," and upon her ministers to see that it be of the right kind.

As respects the Christian Magazine, it may, or may not, have had a remote influence in bringing about the late union in Scotland. But if we may be permitted to give an opinion, we should attribute it more to their associating themselves, in some degree, for promoting the objects of benevolent institutions, the Bible Society for instance, and to friendships formed among the ministers and distinguished laymen of the two bodies. There is very little difference of opinion in the Associate Church respecting that union, though there has been considerable respecting the steps proper to be taken by our Synod in relation to it. For ourselves we are decidedly hostile to all those unions when either party relinquishes any of its peculiarities, when there are mutual concessions of those points which were formerly contested, or they are settled by the use of ambiguous language, which each party can construe to their own liking, or silence is imposed. These characteristics distinguished the Scotch union. Now it is evident

that such a union is merely nominal and heartless, as well as unscriptural. It is so, because those concerned in it still believe as they did before, although they have agreed to keep silence: and thus, the principle of contending for the whole truth is banished, and the flood-gates of error opened wide. And we may rest assured, the enemy will not neglect to avail himself of this newly acquired advantage.

### BENEFIT OF ATTENDANCE ON PUBLIC WORSHIP.

To visit the sick and the dying is a most important and necessary part of a minister's duty. But I have often found it a difficult and painful one, especially when the person whom I was called to visit was ignorant and careless, or filled with delusive hopes, resting on some other foundation than that which the gospel reveals. Frequently, however, I have had much pleasure in this part of my duty, and have found myself instructed, animated, and comforted by the conversation and behaviour of dying Christians.

Some time ago, I was sent for to visit a person who was thought to be dying. On entering his apartment, I saw a venerable looking old man in a chair, and apparently much distressed from a difficulty in his breathing. His daughter told me, that he was then a good deal fatigued with the exertion of rising out of bed, but that he would be able to speak to me in a little. Being told who I was, he said to me, after a short pause, "I am glad to see you, Sir; and thank you for coming so readily to visit me in this poor habitation." I then asked him a few questions about his bodily health; these he shortly answered, and then said, "You see me, Sir, on the verge of eternity: but I bless God I have no fears of death. I hope that I can truly say, *I know whom I have believed*; and my chief reason for sending for you at present is to help me to praise the Lord for his great and wonderful mercies to me." "What mercies do you mean?" said I. "I mean his great and wonderful mercies in Christ Jesus. I am now an old man, in my eighty-fourth year; and blessed be his name, I can say, I have known the Lord since I was eighteen. "Since you was eighteen? Pray did any thing very remarkable happen at that time, that you remember it so particularly?" "Yes, yes," said he, "something very remarkable indeed; something that I shall never forget while I am able to remember any thing, and for which I shall bless God through all eternity." "May I ask what it was?" "Certainly," he replied, "and when I get a little breath, I shall tell it to you with pleasure." After pausing

for two or three minutes, he spoke, nearly as I can remember, to the following purpose:—

“When I was about eighteen years of age, I happened to be in Edinburgh following my business. Though I was not addicted to any gross immorality, I was a stranger to true religion. I had something like the form of godliness, but it was nothing but a form. One Sunday I went to the West Church. It was about the time of dispensing the sacrament, and a minister of the name of Pitcairn was preaching. I shall never forget his text: it was in 1 Pet. ii. 7. *Unto you, therefore, which believe, he is precious.* The church was exceedingly crowded, and the congregation very attentive. Nothing very particular happened till about the middle of the discourse, when Mr. Pitcairn made a long pause.—A dead stillness immediately ensued. Every eye was fixed on him, and several of his hearers seemed to be a good deal agitated. When he resumed his discourse, he spake to the best of my recollection, somewhat to the following purpose:—

“Last night, when I was on my knees before God, pleading with him in the prospect of this day’s service, it was impressed on my mind, in a very unusual manner, and as if I had heard a voice from heaven, charging me, that this day I should make a full and particular offer of Christ to all who hear me; and also, that I should require of them an immediate answer, whether they accept the offer or not. I do therefore, in the name of the most High God, offer to all and every one of you, the Lord Jesus Christ, with all his benefits; I offer him to the young and the old, to the rich and the poor, to sinners of every kind and degree; assuring you, that if you accept of him as he is offered in the gospel, you shall be blessed in time, and blessed through eternity. Well, what do you say? Do you accept of him or not? What answer am I to carry back to him whose servant I am? Consider the matter, and make up your minds.” On saying this, he sat down in the pulpit, and the most solemn silence followed that ever I witnessed. I was very much affected, and tears ran down my cheeks in abundance. My sins crowded into my mind. I saw myself to be a lost and ruined creature, and was enabled to cast my guilty soul on Jesus Christ, believing that he, and none but he, could save me. On looking up I saw many persons in tears around me.

“Mr. Pitcairn continued sitting, I think, about five or six minutes; then, rising up, and looking round on the congregation, he said to them with great solemnity, “Well, my friends, what is your determination? Are you now willing to obey the command of God, to believe in his Son Jesus Christ? Do you accept of

the Saviour, as he is offered in the gospel, and give yourselves up to him, as God hath commanded, that he may wash you in his blood, clothe you with his righteousness, and sanctify you by his Spirit? Or, on the contrary, do you proudly and wickedly reject him? Or, which amounts very much to the same thing, are you resolved to delay this important business till a more convenient season?" Then, in a very earnest and forcible manner, he urged his hearers immediately to accept of Christ, and to comply with the invitations of the gospel. In the name of God he conjured them neither to decline nor to delay so important a duty. "Many," said he, "to whom the same offer was made, are now in hell, bitterly lamenting their guilt and folly in rejecting it. And, Oh! were they permitted now to address you, with what earnestness would they beseech you to beware of what must assuredly bring you to *that place where they are tormented*, Luke xvi. 28. Many of your pious friends and relations who lately worshipped with us in this place, were enabled through grace to accept of Christ, and to give themselves up to him, and are now before the throne; and were they permitted to address you, oh! with what earnestness would they join in the exhortation I am now giving you; and beseech you to accept of Christ, that you may, by and bye, be united to their blessed society, and made partakers of their joy." In this manner did Mr. Pitcairn exhort and beseech his hearers to comply with the calls of the gospel, and to embrace the Lord Jesus Christ. "It was," said the old man, "the most solemn season I ever witnessed. It was much spoken of in Edinburgh and its neighbourhood, and many dated their conversion from that day." He added, "that he himself knew several persons who were then awakened to a serious and lasting concern about their salvation; and, no doubt," as he justly observed, "there would be many of whom he had no opportunity of hearing."

I was surprised at the distinctness and animation with which the poor old man narrated the above particulars. His weakness and difficulty of breathing obliged him to stop from time to time, but the whole circumstances seemed to be as fresh in his recollection as if they had but lately occurred. As soon as I returned home, I wrote down all I could remember of what he told me, and from the deep impression it made on my mind, I believe that I remembered the greatest part of it. I soon called on him again, but found him greatly worse. He was unable to rise, and, though perfectly sensible, he had become so deaf, that it was almost impossible to make him hear. He continued tranquil and resigned to the will of God, and enjoyed to the last a steady hope in the divine mercy through Jesus Christ.



## Select Religious Intelligence.

### "THE ANTI-UNIVERSALIST."

One volume of a paper with the above title, has been published at Providence, R. I. It appears once in two weeks on a half sheet, larger than was used for the first volume, at \$1 a year in advance, or \$1 25 after three months from the time of subscribing. The Editor and Proprietor is Mr. Origen Bacher; his Agent in Boston is Rev. Benjamin Jones, No 91 Court Street. He states that his subscription list is of the first respectability in point of character, embracing almost one hundred clergymen of different denominations. One clergyman was responsible for 40 numbers of the first volume, which he now increases to 100. We are convinced, that such a publication may be useful, when discreetly managed. Its particular *uses* are : to convince such persons as are wavering on the subject of Universalism; and to furnish the decided friends of truth with short, off-hand arguments, to aid them in their conversation with inquirers, or in their conflicts with the enemies of the truth. For these purposes we can cheerfully recommend it. We hope that its subscription will be enlarged, at this favourable time, the commencement of a new volume; and would suggest that benevolent gentlemen might do good, by throwing it into neighbourhoods and families where it might not otherwise find its way, but where it may be specially needed. [Rec. & Tel.

Subscriptions for the above work will be received at the office of the Religious Monitor.

### THE BIBLE CAUSE IN THIS STATE.

The New-York Observer has the following remarks under this head;—

It is cheering to remark, that in Onondaga, Rensselaer and Orange counties, resolutions have been passed to supply every destitute family within their limits with the word of God, and that in each of them efforts are now making to fulfil this benevolent design. But on the other hand, we hear from Alleghany county that 1000 families are without the Bible; from Clinton county, that 500 families out of about 3000 are destitute; from Jefferson county, that in one town containing 230 families, 52 were found destitute, many of which have been in this situation for years; from Chautauque County, that wherever an investigation has been made, the number destitute has far exceeded the previous estimate; from Oswego county, that *more than one-fourth* of the whole population are destitute; from Tioga county, where the number of destitute families has been estimated at 500, that after a partial examination there was reason to think this number "far, very far too low;" from Cortland county, that 400 families have neither Bible nor Testament; from Steuben county, that although 1000 Bibles have been distributed by the local society, the number of destitute families is not diminished; from Washington county, that not less than 250 families are destitute; and from some other counties—even the silence is portentous.

### THE WALDENSES.

The people alluded to in the following article are the only community in Christendom whose ancestors, more or less remote, have never yielded to the influence of papal jurisdiction;—

*The Waldenses.*—A gentleman who visited the country of this remarkable people in 1824, has furnished the editor of the Christian Spectator with a statement of their numbers. In the three valleys of Lucerne, Perosa, and San Martino, there are 25 villages, comprising 13 parishes, presided over by 13 pastors, with an aggregate population of 18,600 Vaudois Protestants, intermixed with 1400 Roman Catholics; of the Vaudois population, 9900 are in the valley of Lucerne, 5100 in Perosa, and 3600 in San Martino. Total population, 20,000. These valleys are on the eastern side of the lofty chain

of mountains which separate Piedmont from France. The road from Turin to their villages, passes through the city of Pignerole, a distance of about 25 miles; and thence to San Giovanni, the first Vaudois village on the route, may be ten or twelve miles.

#### NASSAU HALL BIBLE SOCIETY.

At a late meeting of this Society, (Princeton, N. J.) the following resolution was passed unanimously.

"That this Society, in dependence on divine aid, and in co-operation with the several Bible Societies of the State, will, if possible, within a year, cause every destitute family in this State to be supplied with a copy of the Bible."

This being adopted, (says a correspondent of the N. Y. Observer,) a subscription was immediately commenced. More than \$800 were subscribed, several subscribers setting down their names for \$50 or more. Volunteer agents, from the College and Seminary, to the number of 39, have engaged during the next vacation to explore every nook and corner of the State, in order to ascertain and report every family that is not supplied with the word of life. Agents were appointed to visit all the local Societies, several of which have promptly acquiesced in the above resolution, and taken measures to carry it into effect. It is supposed there will be about 6000 Bibles required, the cost of which will be about \$5,000.

As a further pledge that this great work will be accomplished, we learn from the New-Jersey Eagle, that at a special meeting of the Newark Bible Society, held in the 1st Presbyterian Church on Friday evening, it was unanimously

*Resolved*, That the Newark Bible Society cordially approve of, and will cheerfully co-operate in the resolution of the Nassau Hall Bible Society, to supply the destitute in this State with Bibles.

*Resolved*, That the Society recommend to the Board of Managers to open subscription papers, inviting the co-operation of our citizens, to patronise this grand and noble enterprise.

The meeting was ably and eloquently addressed in support of the above resolutions, by Messrs. Carroll and Riddle, who attended as delegates from the Nassau Hall Bible Society.

The subscriptions in the church, including the collection, amounted to about \$230.

#### INQUISITION IN SPAIN.

The Palace of the Inquisition forms a square, having a large handsome court in the centre:—the front contains a number of handsome rooms, not at all antique, but fitted entirely in the modern taste. Upon crossing the court-yard, a flight of steps led to the consistory, where the sittings were held; in this there was a sort of raised stage, which upon these occasions was occupied by the Grand Inquisitor and his colleagues. Beyond this, on the other side, we found the library, the archives, and last of all, the room of torture, about 50 or 60 steps under ground. The first object which struck us in this place of horror, was the rack machine, somewhat similar to the lash chamber, with which to this day, in many countries soldiers are punished.—Two bars, the length of a man, were crossed by two others of the same size, and formed a sort of bed; there was a board hollowed out, where the head of the unfortunate victim was placed, and buckled tight with a strap. On each were rings in the wall, through which ropes passed; these were fastened to the body, arms, and legs, and then drawn so tight, they cut into the flesh.—During this operation, the victim had his mouth filled with water, so that, in addition to his torment, he had the feelings of suffocation. The second instrument for torture was by means of fire; it was a chair with a footstool, in which two holes were cut:—through these the feet were placed, and held over a hot pan of coals; and to increase the pain, were first rubbed with oil.

The third torture, for which I have no name, was a rope, which, after the victim's arms had been placed behind his back, was tied to his hands, and by this means, after 40 or 50 pounds weight had been fastened to his feet, he was drawn up to the ceiling.

We burned and destroyed all these instruments of torture; the archives we used for lighting our fires, and for a variety of purposes. Had I been at that time more experienced, I might among these records, have found many things interesting and worthy of transmission to posterity; but as it was, they were destroyed, without any one giving himself the least trouble about them.

In the middle of the court was a well, though it contained no water; but under the colonnade was another, from which water could be drawn into the uppermost stories. This water was not very good, having a sweetish taste; but for want of better, there being no other well near, and the river being at some distance, we made use almost entirely of this, as well for drinking as cooking. No one regiment in the garrison was so unhealthy as ours; and I was told by the Surgeons of the regiment, that the prevailing disorder was the putrid fever, of which there was not the slightest symptom in any other of the regiments; at last the reason was found out.

A soldier had let his watch fall into the well; another, a mason by profession, offered to get it out again, if he might be allowed to go down, and the owner give him half the value. This was agreed to, and the mason immediately set to work; but he quickly came up again, with affright, and said there were skeletons in the well; the matter was investigated, and several were actually taken out; they had probably not lain there a great while, as pieces of flesh were still hanging to them. The well was immediately closed up, and water was brought for us upon asses from the river, and the neighboring well; and it was said that much of the sickness had been occasioned by the water having been poisoned by the dead carcasses.

The cellars were filled with the choicest wines; these we liked the taste of, and often drank the downfall of the Inquisition in their own wine.

Near this building in the square of St. Pedro, the Autos da Fe, or public executions, took place. Within these walls we found all the apparatus used upon these occasions, such as caps ornamented with devils, serpents, and all kinds of monsters; dresses painted with flames, and the whole economy of the infernal regions.

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## Summary of Religious Intelligence.

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**New Zealand.**—By a late arrival in England intelligence is received, that the Missionary Station at Whangarooah, established by the Wesleyan Society had been robbed of all its valuable contents—and the missionaries, had been obliged to flee from the place to save their lives. The Rev. Messrs. Turner, Hobbs and Wade, with their families, had arrived at New South Wales. [Religious Intelligencer.]

**Liberal Contribution.**—At the annual meeting of the Hibernian Society in London, a collection was made of seventeen hundred and forty-seven dollars, for the support of schools in Ireland, and readers, who are employed to go from house to house to read and explain the Bible to the poor ignorant Catholics. ib.

The following foreign abstracts are from the Boston Recorder and Telegraph;—

**London Missionary Society.**—The directors have engaged Rev. W. Ellis, missionary from the Sandwich islands, and Rev. J. Edmonds, from India, to visit Ireland, with a view of promoting the interests of the society in that country. For the same purpose they have sent to Scotland, Rev. Dr. Philip, from S. Africa, and Rev. H. Townley, from India.

**Wesleyan Missionary Society.**—On Thursday and Friday, April 26 and 27,

three sermons, were preached in as many different chapels. Sabbath day succeeding, 87 sermons were preached for the society in 43 chapels in and near London. At these several services and meetings connected with the anniversary, the collections and donations amounted to 1465*l*.

*Sales of Ladies' Work.*—Sales took place in London, May 17 and 18, for the India Female Education Fund, which amounted to \$650. For the Newfoundland School Society \$348. For the Negro Children Education Society, \$533. April 21 and 27, for the Jews' Society, \$586. May 10 and 11, for the Hibernian Society, \$1776.

*Prayer Book and Homily Society.*—Receipts of the past year, from sale of prayer books and homilies, 460*l*. Other sources, 1367*l*. Total, 1827*l*. The society is indebted 223*l*, and is under engagements for 900*l*.

*Great Contribution.*—At the annual meeting of the Hibernian Society in London, the contribution amounted to \$1747. The objects of this are, to maintain schools in Ireland, and persons to read the scriptures in the cottages and cabins of the poor of that country.

*A Ladies' Bible Society* has been formed at Birmingham, England, embracing twelve associations. These associations divide the city, (containing 120,000 inhabitants), into 296 districts, in which more than 350 ladies are engaged as collectors, and the number is constantly increasing.

## View of Public Affairs.

### EUROPE.

**GREAT-BRITAIN AND IRELAND.**—Sir Astley Cooper attended lord Liverpool professionally, on the 9th July, and coincided with the opinion formerly expressed by his attending physicians, that his attack was altogether of a spasmodic character. His lordship had not been removed from the library, where he was first seized with illness. A bulletin of the 10th, stated that he was slowly recovering from the effects of the spasmodic seizure.

The duke of Wellington is hissed by the populace, but was cheered at a review of the grenadier guards.

The late arrangement of the British ministry was temporary—made up on the hurry of the occasion. The *New Times* gives the following as the complete arrangement.

His grace the duke of Portland resigns the office of privy seal, but retains his seat in the cabinet. There are several precedents for this proceeding. It will be sufficient to name a recent one; that of lord Sidmouth.

Lord Carlisle leaves the woods and forests, and succeeds the duke of Portland as lord privy seal.

Mr. Sturges Bourne succeeds lord Carlisle as first commissioner of woods and forests, keeping his seat in the cabinet.

The Marquis of Lansdowne succeeds Mr. Sturges Bourne as secretary of state for the home department.

Viscounts Dudley and Ward remain at the foreign office, and, consequently Mr. Canning continues first lord of the treasury and chancellor of the exchequer.

Mr. Spring Rice, it is said, will replace Mr. Spencer Perceval as one of the under secretaries of state at the home office.

There will be no immediate change in the vice regal government of Ireland. The marquis of Wellesley, it is understood, remains at the castle till the end of the year, when, in all probability, he will be succeeded by the marquis of Anglesea.

**FRANCE.**—The fifty-first anniversary of the independence of the United States of America, was celebrated by the Americans now in Paris, on Wednesday, at the Cadrans Blue, Boulevard du Temple. Mr. Barnet, the American consul at Paris, presided, assisted by Mr. Cooper as vice president. Among the guests present, were James Brown, minister of the United States



at the court of France, Gen. Lafayette and his son. The company to the number of 80 sat down to dinner at six o'clock. The American and French banners decorated the room.

The Paris editors compare their situation to that of the Chinese who are audacious enough to intermeddle in the affairs of government—the latter are pretty sure of getting a sound beating for every breach of privilege, sometimes to the extent of 200 blows; and the former are liable to a punishment little less terrible.

Accounts from Marseilles state, that an attempt was made by the custom-house of that place, to prevent the embarkation of train artillery, destined for the Greeks, upon which remonstrances were sent to Paris. By telegraphic orders returned, the armament was allowed to be despatched.

The Algerines have taken several French merchant ships. Several English officers at Gibraltar gave it as their opinion, that if the French squadron should attempt to take the Mole they would fail, inasmuch as it had been rendered almost impregnable since Lord Exmouth's attack.

**GREECE.**—The news relating to Greece is of the highest interest and most gratifying nature, if we may be allowed to place full credit upon it. It is contained in the following paragraph, copied from the London Globe—

"*London, Monday evening, July 9th.*—The Treaty of the Great European Powers for the Protection of Greece, has been signed in England. Three British ships of the line, from the Tagus, have probably, by this time, sailed for the Dardanelles, under Admiral Beauclerc."

If this should prove correct, as we most ardently hope, the sufferings of Greece will speedily be terminated, her prospects will brighten, her sons be rescued from threatened destruction, and her daughters from the fears of barbarian slavery, while the power of Europe would for once be employed in favor of a heroic people resolved to be free. It is time to expect another splendid stroke of policy from Mr. Canning—and where is a more tempting field for him than Greece?

As if to rouse the people of England against the Turks, the London Courier states that the Porte has rejected the proposals of the powers, and has summoned all the Mahomedans to arms.

The Edinburgh Scotsman, speaking of Greece says;

The Turks are entire masters of Attica, and all northern Greece, while Ibrahim marches uncontrolled over every part of the Morea. Missolonghi, Modon, Tripolizza, Malvosia, Athens, have been successively re-conquered; and of all the fruits which the Greeks acquired by the battles and victories of their six years' contest, nothing remains but Napoli and the castle of Corinth. They have not elsewhere in continental Greece a foot of land which they can call their own. What is still worse, they have lost the confidence which insures victory; and their enemies have gained an ascendancy of which it will be no easy task to deprive them. The main cause of this change in the circumstances of the belligerent parties obviously is—that the Turks have improved the constitution of their armies by adopting the discipline of western Europe, while the Greeks resist all military reforms, and continue to make war in their primitive barbarous fashion. We are unwilling to despair of so good a cause, but we cannot shut our eyes to the fact, that the resources of the Greeks, for making head against their enemies, are nearly at an end. We do not see how their affairs are to be retrieved by any exploits Lord Gochrane may perform at sea; or indeed how any thing short of the forcible and immediate interference of the great Christian powers can save them from being utterly crushed. If there was but one state in the world, whose rulers had the good of mankind cordially at heart, the extinction of the Greeks as a nation could not be suffered to take place. The American democracy, the only government systematically amenable to the moral feelings of mankind, is yet but in its infancy. If it counted fifty millions of citizens at this moment, as it will do within sixty or seventy years, the Turks would not be permitted to trample on a Christian nation, the descendants of a people to whom the world owes more than to any other that ever existed.

**TURKEY.**—The great powers have interfered between the Turks and the poor Greeks—see a subsequent page; and an article dated at Nuremberg, July 7, says—"M. de Tatitscheff has addressed a peremptory note to M. Metternich, informing him that a further delay, to the end of July, would be allowed the Porte to receive its final answer, in consequence of new representations from the Austrian internuncio. But that if, at that time, the efforts before the divan should be unsuccessful, the Russian army should positively pass the Pruth.

The French consular agent at Cisme (opposite the island of Scio) with two Austrian and one Russian subject, were assailed in their respective houses, on the 26th May, seized and carried before the bashaw; by whose order they were put in *Dumbrack*, a horrid Turkish prison, and loaded with irons. The application of the Austrian vice consul was treated with contempt, in consequence of which he left the island for Smyrna.

The ferocious barbarity of Ibrahim Pacha is well known. The following instance is one out of many that might be produced, if proof of it were wanting: In the course of May, about 400 Turks approached a small village named Candelos, whither a hundred Greek families had retired, conceiving themselves in safety. After a short resistance, finding that gunpowder failed them, the Greeks fled and found refuge in a small church. The priest, on seeing the barbarians approach, placed himself at the door with a crucifix in his hand.—The Turks trampled under foot the sacred symbol, massacred all the persons in the church, and cutting off the priest's nose and ears, sent him to Poros, to render an account of it to his brethren.

**RUSSIA.**—A letter of the 24th ult. from Odessa mentions, that peace is about to be concluded between Persia and Russia, the former power ceding to the latter all the territory as far as the Araxes, including the fortress of Erivan. The annual revenue of this tract of country, in silks alone, is computed at fifty millions of francs. This intelligence, whether true or false, created joy at Odessa, and decisive military engagements are said to have preceded the conclusion of peace.

[*Niles' Register.*

## AMERICA.

**CANADA.**—The Election in Lower Canada has closed, and nearly all the returns have been received. The contest has been one of the most violent ever witnessed in the Province. A large majority of the last Parliament were opposed to the present Governor. It will be recollected that a new election was ordered, and the session abruptly broken up. A proclamation was made by the Earl of Dalhousie, charging the members with want of respect to His Majesty's officers, and of a just sense of the interests of the colony.—The returns from all the districts give an increased majority to the popular side. In Quebec and Montreal, where the greatest efforts appear to have been made, the old members have been returned by increased votes.

In the county of Sorel, the residence of the Lt. Governor, Dr. Walford Nelson was elected by a majority of four votes, over the Attorney General. The Montreal Gazette, the Government paper, closes their remarks on the subject, as follows:

"We are now careless of the result of the elections, and perfectly indifferent as to who may be returned. We presume not to anticipate what proceedings may take place at the meeting of Parliament (as it is almost a mockery to apply the sacred name to such a convention) when the measure of insult and aggravation by the lower branch of the Legislature shall have crowned the surface. We prepare ourselves in the present situation of affairs to consider the possibility of the remodelling of the machine of government, and should not be surprised if the two Provinces were, at no distant period, united. If such a prospect is disagreeable to the Canadians, let them thank the blind guides who have dragged them to the brink of the precipice."

[Faint, illegible text covering the majority of the page, likely bleed-through from the reverse side.]

*Am. 11*

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